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MEMORIALS

OF THE

MINISTRY OF G. V. WIGRAM.

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VOL. II.

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PREFACE.

THIS second volume, while differing widely from its predecessor, will scarcely be less acceptable. The first part contains some most valuable expositions of the doctrine and the discipline of the Church of God. The importance of these papers at the present moment, when so many souls are passing through deep exercise upon these subjects, cannot be over-estimated. Many a sorrow, and indeed many a breach of the unity of the Spirit, might have been avoided, if the scriptural principles here enforced had but more generally governed the Lord's people. They are most earnestly commended to the prayerful study of the saints at large. The second part is critical in its character, consisting of "Remarks upon the English Psalter," "An Examination of the Hebrew Bible as to the Structure and Idiom of the Language," &c. These papers will prove exceedingly interesting to every student of the Scriptures, and are so simplified, accompanied as they are with new translations, that all will derive both instruction and edification from their perusal. One remark may be quoted. G. V. W. says: "When I read from Genesis i. to ii. 3 in the English Bible, I am as one listening to a narration; *when I read the same portion in Hebrew*, I am

as one in the presence of God, the living God in action." This difference—and every one will feel its importance—he has sought to remove in his own translation. He adds: "Our authorized version, with its many words which have since changed their meaning (some of them altogether) since it was written; with its many italic words, put in to make it like English; with its want of uniformity as to the use of the same word in English for the same word in the original . . . is still (all that notwithstanding) a precious gift from God to the English people. But if it led the way, faith would follow on, through grace, to something better. Ezekiel xliii. 10, 11 may have a word for faith herein." It will thus be seen that the only desire of the writer was to convey more accurately, if possible, to the English reader the words of God. The papers were written for publication, and it should be again stated that C. E. S. has most kindly rendered his valuable aid in passing them through the press.

May the Lord in His infinite condescension deign to own the publication of these volumes in the blessing of His people. E. D.

SEVENOAKS, KENT.
December, 1880.

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PART FIRST.

ECCLESIASTICAL.

Part First.

ECCLESIASTICAL.

PREFATORY.

HAVING been lately appealed to by several beloved friends, in difficulty from questions in their localities, as to what some call discipline in the Church, for the results of my fifty years' experience, I felt that they were not worth much. After looking to the Lord, however, I bethought me that I might, at least, show love, and pass afresh through the word *as written* by our God on the subject. I did so, and jotted down the remarks which are found in these papers. When a dear young brother had made a clean copy of it for me, I asked him, "What do you say to its contents?"

His answer was, "I found much food for thought in it, but can give no judgment formed upon it as yet."

I gave the copy to another who is in the work to correct for me, and made the same inquiry of him.

His answer was, "It contains much that has to be weighed; much in it, in the aspect in which you look at it, is new to me." I think he judged that it was in itself worth perusing, though his perusal of it was as my fellow-helper.

To him I said, "If it will help 'ours' to examine the word of God *afresh* upon the subject, I would, after prayerful correction, publish it." For we have need, in these parts, having learnt that God's assembly is "holy," of a little help now to the better understanding and appropriating of what is meant by the "One Assembly," which is holy; as men say, the "Holy Catholic Church." It is not for me, on the one hand, to dogmatise; or, on the other, to keep back from my brethren anything which I can honestly say I judge to be of God, and for their good. "Let the rest judge."

SYDNEY, N.S.W., 1877.

ASSEMBLY-TRUTH.

INSTANCES of God's own interference inside the assembly; Himself—or by the Apostles.

1. Ananias and Sapphira, as in Achan of old and Judas, Acts v.
2. The murmuring about neglect of the widows, Acts vi. 1.
3. Except the Apostles: The scattered abroad preach the Gospel, Acts viii. 1.
4. Simon, Acts viii. 9.
5. Peter going to Gentiles, Acts xi. 2, 3–18.
6. Jews in Antioch, Acts xv. 1–35.
7. Paul and Silas part, Acts xv. 36–41.
8. Paul will go to Jerusalem, Acts xxi. 1–4, 10–40, and xxiii. 11, &c.

No. 1. Rom. xvi. 17: "Mark them which cause divisions and offences, contrary to the doctrines which you have learned; and avoid them."

There are two words, in our authorised New Testament, which are translated by the word *divisions;* the word here DICHOSTASIA, is, properly speaking, dividing or divisions; the other, schisms or rents. There might be any number of rents or splits in a skin or coat, without the skin or coat being divided in twain. Division, in contrast with unity of the Spirit, is what is looked at here by the Apostle. What lay at the root of these divisions shows the outrageous wickedness of the whole thing. "For

they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (*v.* 18.) Paul's command, as to such, is to "mark them . . . and avoid them," (in the New Translation "turn away from,") and English New Testament (Rom. iii., 12) renders the same word by "go out of the way of." The *enormity* of the sin is marked:—If any man, instead of "keeping the unity of the Spirit," (Eph. iv. 3) and "the one body and one Spirit," (*v.* 4) sins against it, to set aside. It is sin (not merely against a man's own self, or a brother, but sin) against God, and Christ, and the Spirit, and the assembly, by breaking, what God had made to be one, into two. What Paul warned against is clear; any energy or action which had as its aim the setting aside of this unity. But no mention is made of whence the evil had, or might come; whether from outside or from inside. The wicked mischief-makers are not named here as being inside; nor as to arise from inside (as in Acts xx. 29–33). Nor was it likely, in the few weak ones at Rome, (chiefly individual believers who happened to be at Rome, &c.,) and the instruction of the letter being, too, of the most elementary kind possible, that they were from inside; the probability is all on the other side, as Paul found it there himself in the last of Acts. It was also from outside that Paul had himself had to meet the evil. See his letter to the Galatians; (see again and read Acts xv. 1–5, and 22–31). But he had (Acts xx. 29–33) to warn his beloved Ephesians of that same evil, in another form; it would appear from among themselves. "Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." (See again 2 Tim. ii. *16–18,* "Hymenaeus and Philetus," &c).

If (Rom. xvi. 17) it had occurred inside an assembly anywhere, I do not see any difficulty; put outside of the assembly in any place, they are put out as wicked persons, and no longer looked upon as "Dear Brethren." "To all that be in Rome, beloved of God, saints as called," gives to the letter, in many ways, a peculiar interest. One thing is clear from it; viz., that an individual saint has to walk with God and please Him in every respect; and so gets the power of the assembly-truth as it is in God's mind. Saints nowadays forget this too much. Each saint must be made of God and walk with Him; each sheep must be a sheep ere it is one in the flock.

No. 2. Divisions, properly so called, (see 1), that is DICHOSTASIA, and *schism* properly so called (SCHISMA) (as in Cor. i. 10) are different things, as we shall see, if we attend to text and context.

"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no (*Greek*) *schisms* among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

To divide into two that which was one, by means of the introduction of a new root or a new set of principles [as where the pure gospel of God's grace in Christ had been received, to introduce "except ye be circumcised ye cannot be saved," which was done by a wicked enemy] is one thing; and, for various parties or sections to exist inside that which had been one, and still remained in its unity,—"the Church of God at Corinth" was quite another thing.

When Paul wrote to the Ephesians, he looked at the assembly as the church which was for the *Christ in heaven*, His body and His bride; but when he wrote his first

letter to the Corinthians, he looked at the assembly as the model of the *Church of God* down here on earth. (1 Cor. i. 2–9.)

The Corinthians walked carelessly, and (it ought to be borne in mind, that) ere Paul wrote to them, God had been cutting off many of them for sin* (xi. 29–32) even before Paul was moved to write to them and point out the evil among them, and try to stop its continuance and the continuance of the judgments of God. The supper was for the company; but each at it had to judge himself. (*vv.* 28, 29.) If there was evil, each was to judge himself; if he did not, the assembly was to judge the evil in judging the evildoer. If it did not, God would vindicate His own holy presence and chasten His children, lest they should be condemned with the world. Well, a trustworthy report reaches Paul, and (oh, the grace of our God!) He used their failures in particular as an occasion in which to give to all His children more light and truth. All is real; whether their standing as of God, or their failure in conduct, their inconsistency with that standing, or His grace in so dealing with them—all is real.

The first thing that Paul writes against is sects or parties, formed by schisms among them. They appear to have thought of the Church more as *their* Church; and of their own places and privileges in it, than as God's Church and habitation upon earth. And so God's servants in the house, which house they themselves were, were theirs also (chap. iii. 21–23) as they also were God's; but they squabbled about these servants, and would have made them heads of schools (chap. i. 11, 12); men who

* Not necessarily those that had sinned as individuals, but, perhaps, some whose removal would be most felt by the rest. Individuals are thus *often removed* when the company has to be judged.

were God's servants, and theirs, for Christ's sake. They boasted in what *they* had gotten—a Church, and would be masters in it. Paul boasted in Him who had gotten him, and set him for the Church universal. His servant, slave, and bondsman Paul would be, and serve Him in any humble, lowly service down here. In them, too, it went so far as that there were contentions.* (*v.* 11.)

They used their privilege of being of the house wrongly; to God's dishonour and their own; still their sin was *inside* the church; and general corruption within was not like splitting the church and making it into two, and doing so upon the principles of Satan, the world and the flesh. (Rom. xvi. 18–20.) They tried to rise out of their place and be free in nature (fallen nature), instead of being only living stones built together by God, and they fell. Paul knew his own servant's place, just like his Master, and went on with his service, in which he got breaking enough for himself, but so became, through grace, fitted of God to help them out of their fallen state. For he clave to, and loved the lowly foundation (chap. iii. 10–15) which lay at the basis of all—a foundation so wondrous that everyone who built upon it in reality would be saved; if they built with works not according to God's mind, their works would all be burnt up, but the soul would be saved yet so as by fire; if the works that were built were good according to God, the soul would receive a reward. Their fleshliness, factions, blindness, self-complacency, &c., occupy him to end of chap. iv. Evidently Paul was occupied in love, not wishing to punish, but to get their souls into the

* The word ERIS, here translated *contentions*, is variously rendered in the N.T., "debate, strife, contentions, variance." Paul writes (chap. iii. 3): "Ye are yet carnal" (fleshly, and not spiritual): "for whereas there are among you envying, and strife (ERIS), and divisions, are ye not carnal, and walk as men?" That is, the flesh is the root of these things.

light of the grace and blessing which belonged to them. The perception of which, in contrast with their own practical walk and conduct, would have broken them down and restored their souls.

Then comes their unholiness, as making a faction against holiness and Paul, and sheltering an incestuous person. But Paul's treatment of the case throws much light upon what our conduct, if in the Spirit, should be under the circumstances, and what the points are which we ought to guard.

A sin of the flesh, and that too in a most abhorrent form—such as the heathen would not even have named—was the occasion of their being puffed up. (chap. v. 1, 2.)

Observe it. There was a door of escape from the censure; if any had been free from fellowship with the rest in evil, any poor weak one that had stood for holiness might have mourned before the Lord, in order that he that had done this deed might be taken away from among them. Instead of which they were puffed up. There were no (not even a few) Annas, not even one to sigh and to cry for the abomination (as in Ezek. ix. and xi.) None save Paul (*v.* 5) were awake to the enormity of the dishonour put on God; none pitied the soul that had sinned; none thought of Christ and the Spirit and the assembly. But, through mercy, Paul stood firm for holiness (*v.* 3) and for the unity of the Assembly, and for God's way of staying the plague in the assembly, and for saving the soul of the chief offender in the day of the Lord Jesus. None at Corinth had, in their weakness, identified themselves with God against the evil. Paul's alternative was a sad and solemn one, if they persisted in the evil. There, where the name of the Lord Jesus was owned and submitted to, was God's Assembly: they that were such would gather

together and act with his servant, Paul, endued with the power of the Lord. A solemn alternative, if the worse came to the worst; but an alternative which Paul had authority and power to carry out, and God and Christ would sanction him in doing; viz., to test the assembly, and to act out God's mind together with those that owned it, and leave all the rest for God to deal with. Paul and John and Peter, &c., had the power requisite for the equally awful act of judgment in the form referred to (*v.* 5), the delivering to Satan. The assembly has it not, though, acting with God, it is able, as we shall see presently, to act in similar cases to the one before us. But that responsibility and ability to use it rests with the assembly as such. The assembly, having exercised its mind, and everyone in it his, as to how far it has been compromised by and to past evil, and what the Lord would have it as a whole do with the unrepenting sinner in its midst, can, after every effort has been made to restore his conscience, shut him out of it, as a wicked person who will not repent; for the Holy Spirit is in the assembly, and we have His word; and even (in chap. v. 6, 7, 8) the word of His grace, for such a case of leaven. If the assembly as such, and conscience in all, have been appealed to, and all has been done in order to reclaim the erring one, yet without avail, the honour of God, and of Christ, and of the Holy Spirit demands, at the hands of the assembly, the exclusion of such a person from it. The assembly as such must sanction what has to be stated about the person, whether it be to the saints only, as it might be in some cases, or before the world also, as in such a case of incest sanctioned at Corinth; but the dishonour must be removed from the name of God and His assembly. If the person is restored in soul, and really repentant, the

assembly, but it only, can receive back. The action was always of the assembly as a whole, and not of a pastor or pastors, elder or elders. Besides, in enforcing holiness, we must remember that it is the assembly only receives, or excludes, or receives back again. And every caution and means should be taken to maintain this, for thus only every individual in the assembly is made to see his or her act and deed in the assembly's actings. Of course, in an assembly of the aged and infirm, and of others—it may be true of many an Anna—there may be those who, themselves not able to enter into a case from personal sickness or other reason, trust it all, with prayer and lively faith, to God. To a godly soul there is no difficulty, if God wills that I leave a matter with Him, in my doing so. It is the prayer of the hidden ones which often keeps up and restores strength in the assemblies. A few more Annas and Simeons, what a gift from the Lord would it be to us in our day! Had there been one Anna at Corinth, evil would not have gone to the length it did.

But God is sufficient for us, and His way is best.

In chap. v. 9 we read, referring to some letter which God has not seen fit to give us, "I wrote to you in an epistle *not to company with** fornicators," (not of this world, for then must ye needs go out of the world; but) "not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a man, no, not to eat. . . . Therefore put away from among yourselves that wicked person." From the surface, or at the first sight, of this passage, "company with," "keeping company with," look as if what was meant was that outside intercourse which a man has with a worldly man in business of any

* The same word occurs 2 Thess iii. 14.

kind. But this is set aside by the apostle's adding, "not of this world, for then ye must needs go out of the world."

Moreover the meaning and use of the word is much stronger than would express such casual, outside intercourse. It is a compound word made up of three words, SUN, together with; ANA, thoroughly; and MIGNUMI, mingled. The last (MIGNUMI) is used (Matt. xxvii. 34) of the vinegar *mingled with* gall, given to our Lord on the cross; and again (Rev. viii. 7, xv. 2), fire *mingled with* blood, and a sea of glass *mingled with* fire; and again (Luke xiii. 1), blood *mingled with* sacrifices; and its noun is used (John xix. 39), *a mixture* of myrrh and aloes. To me it seems that the compound word expresses that which we call "the intimacy of loving friends" more than aught else. But take it in its least forcible meaning. I deal with the man of the world, and have intercourse with him in business, without any question of how far his principles and morality are those of a Jew or of a heathen. I would like to confess Christ before him, and to be known in my principles and morality as not a man like those who have a name to live whilst they are dead, a mere man of Christendom, but a true living member of that body of which Christ is the glorified Head; but if any man *is called* a brother (a member of Christ Himself, and not only in the outside kingdom), and an immoral walk or ways are found to be his, confession and prayer and every effort to arouse his soul come in; and, if without success, I can at least break off all *intimacy* with him, and cease to take a meal with him. The assembly, as such, will have to act for God, and itself, and for him, too; but, as an individual, if he be unholy, and I cannot reclaim him, I withdraw from him all voluntary *com-*

panionship, and tell him I do so, and why. The assembly may be called to act, and may prevail to restore him, and, if so, that would change my course as to him and me together. I must not act capriciously toward another, for my Lord's sake and my own as subject to Him. But if a Christian in early days could not walk up to the standard of a Peter or a Paul, to his own satisfaction in the Spirit, a Christian in these latter times should still be aiming at that, trying to live to Christ, who wills that they that live should live unto Him. (2 Cor. v. 15.) And thus he cannot bring his walk down to what the walk of persons in the assembly may be, but has Christ Himself to seek, and what was according to the original standard. I have often had to do this, but I told it not save to the one whom it affected. And I must say, painful as it was to do it, the Lord owned it remarkably.

I have been asked, does "Put out from among yourselves that wicked person" (the extreme act of the assembly) put him back into the world where he was before he professed to believe? I answer, "Yes" and "No." "Yes, and Satan is the god of the world." "No, the man is not before God, my God, where he was before he professed to believe." If a Hebrew came to Christ, and gave up the bullock and the rams of the great day of atonement (types), and took to (the anti-type) Christ for atonement, and then turned his back on Christ, and went back to Judaism, "he had crucified for himself the Son of God, and put Him to an open shame." (Heb. vi. 4–8, x. 26, 27, 29.) Such an one had other things written about him by God in these passages, and the aspect was altogether different from "Father, forgive them; for they know not what they do." (Luke xxiii. 34.) "Preach the gospel, beginning at Jerusalem" (Luke xxiv. 47; Acts ii. 14, &c.), and their

aspect is to be to me what it is to God. Take again Paul's word. If he had delivered anyone to Satan "for the destruction of the flesh that the spirit might be saved in the day of the Lord," the man is, in mine eyes, in a new position to what he was ere converted. If the sin was unto death of the body, and pronounced so by an apostle, I could not pray for that sin to be forgiven in this life. (1 John v. 16.)

It is a very solemn thing to be put outside of the assembly of God, and ought to be thought of as such. Has God a habitation upon earth? and has anyone been excluded from it? I am sure distance and reserve towards him of the whole household which has put him outside as a wicked person, becomes each one who remains in it, who knows and honours that house and the God who dwells there; and such, too, is the path of love toward the man himself. My relationships are as much interfered with, the assembly having put him out, as if an apostle had; for an apostle was but a servant of the Church; and who could conceive such a thing as Paul finding Timothy or Titus walking as friends with a Hymenaeus or Alexander (1 Tim. i. 20), or with Philetus? (2 Tim. ii. 17, &c.) The very notion is incompatible with any truth about God, His house, the fellowship of the house with God, and with the servant whom God had used in such judgments.

But Paul did not put out this wicked person for our sakes, because God would have *us* to see how the assembly itself could act; and truly the apostle was glad to have it so, and felt bound not only by the assembly's act of exclusion, but by its act of reception again. It will not do to say, "But, *then*, they had *signs* close at hand, and there are none such *now*." For is it the presence of signs of power

which is to rule in our minds? or the presence of the living God in His house, and His written word as our guide? But of this more hereafter.

Observe, it is not hidden evil within a man, but overt action, which shows that we do not discern and judge ourselves, which calls for correction outwardly.

In one place Paul names some in an assembly to which he wrote; they were discovered by him, but their outside conduct being fair, perhaps, they were not detected by others. What is within a man is all known to God, and if I do not count myself dead to it as sin in the flesh, but allow myself to act upon it, it is known to *me* if I am living with God; but as to a witness for Him before others, overt action has a more important place. The Lord knew all along who and what Judas was; the apostles did not; when the spirit of the man began to come out before men, the case was changed. So perhaps in Phil. iii. 18, 19.

No. 3. 1 Cor. xi. 17: The disorder at the table. In verse 18, divisions should be read *schisms* (as in chap. i. 10); then, too, apparently instead of its being one supper common to all, each took his own supper with him, and one (the poor man) was hungry, and another (the rich) drank too much. (*vv.* 20–22.)

The supper was given by the Lord Himself to Paul for us, by the Lord then in heaven. (*vv.* 23–26.) And observe it once again. The Lord having been offended there, death and sickness had been sent on men, because their spirit and conduct were not consistent with the discerning the Lord's body, even ere Paul wrote this letter.

2 Cor. ii. 5–11 are to be noted. Paul had not acted in his power over the assembly (1 Cor. v. and 2 Cor. ii. 5–11), but left the assembly (roused by him) to act; and they had found grace to judge themselves and the sin they

had sanctioned, and to put out as a wicked person him that had done this. God's honour cared for, and evil judged, God acted with them. Overwhelming sorrow came upon the man, and Satan, ever watchful, tried to turn it to his own purpose. Had the man destroyed himself, it would have been no wonder, Satan being at work. But God's end would not have been gained. Paul writes to the assembly, now, again: "My grief is past; your chastening of the man has broken him down, he is overwhelmed; receive him, and restore him; I beseech you confirm your love to him." Give (*v.* 9) proof of your obedience. If (*v.* 10) you forgive him, so do I: for what I forgave, it was for your sakes, in the person of Christ, that I forgave it. (*v.* 11.) He had forgiven *something*, perhaps what the man had done against himself, and he beseeches them to think of the man *himself*, and restore him.

2 Cor. vii. 4–16 should be studied. What sort of a spirit becomes those who are forced to press God's judgment on others; and what is repentance after a godly sort? These are important questions for us.

In chap. x. 6, we find a reason for his pouring out, and among disorderly persons, the light he had about evil. It might form some of them unto obedience ere he came with a rod to revenge all disobedience, when their obedience was fulfilled; for edification and not destruction was in God's mind, and in his too (*v.* 8), and he would keep within the line God had measured to him. (*vv.* 13–15.)

What happened in the Galatian churches would have been a cause for withdrawing oneself from another gospel, which is not another, unless God had, in mercy, sent Paul upon the matter to them.

No. 4. 2 Thess. iii. 6–15: "Now we command you,

brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition (doctrine handed down) which ye received of us." The doctrine here referred to was (*v.* 10), "If any will not work, neither should he eat." And he adds on (*v.* 14), "If any obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." Yet "count him not as an enemy, but admonish him as a brother." (*v.* 15)

To be sure! A child in the nursery, or schoolroom, or in the family, must be trained to good habits (*v.* 10), and to submission to parental authority (*v.* 14); yet he does not lose his place of child, brother, &c., if, having been naughty, the rest of the children or school are told to withdraw or shrink from him, until he has confessed his fault. Suppose it were the rule:

No. 1. "Meals to be eaten when lessons have been said;" and, if one child having snatched his meal before lessons were ended, a second child despised another order—No. 2. "Do not speak to a disobedient child," and would speak and play with it, and got a bad mark for so doing, and were put into a room by itself, no one would count either the one or the other to have lost its place in *the family*. Family, nursery, and schoolroom correction may have died out, since the world got into its dotage; but in other days many a household of love and order witnessed such things, to the correction of evil in the little ones, but to the present prayerful grief of the nurse, governess, parents, &c.

Also, as it seems clear to me, that if Paul had sent Timothy to *abide* at Ephesus (chap. i. 3), Timothy, as a *man* sent down to instruct, could not set about leaving the

house or the table (as some that are unwise would have done). If there were any there who rejected his teaching, he might withdraw himself, refrain from such, but he was told to teach inside, and not to go or to put outside; so I have no such idea as that this is a case of *excommunication*, or putting outside of the house of God*—no, but of correction inside the house of one who might have lost all but his place at the table. "To be sent to Coventry," that is, no one of your companions allowed to play with or speak to you—though you are not cut off from the meal table—is a serious punishment to a child.

No. 5. SUNDRIES: 1 Timothy is Paul's letter to Timothy about the maintenance of doctrine (chap. i. 3; vi. 3–5); he is told as to those that are destitute of the truth—supposing that gain is godliness, &c. (*v.* 5)—"from such withdraw thyself." The words "from such withdraw thyself" are not in the better MSS. The word is APHISTEEMI, "withdraw, depart from, refrain from." It would not alter the sense if inserted. And (*v.* 20) he is to avoid (turn aside from), EKTREPOMAI, (the same word as in chap. i. 6, and v. 15, is translated turned aside). Clearly a man sent down to instruct a family or a college† would not set about either turning the children out or leaving the house himself. If there were any there who rejected his teaching he might "withdraw himself from such." It was Paul who bade him bide there, even that he might charge some not to teach other doctrines.

Again, 2 Tim. ii. 16: Timothy was to shun "vain

* The question whether a person put away from the Lord's Table is put thereby out of the house of God does not affect in any way the grounds of discipline.—ED.

† Not Timothy nor Titus had Paul's apostleship under Christ, nor were they "the assembly." Only an apostle or the assembly could excommunicate.

babblings." Two had been led away through them to err (to miss the mark or go astray), saying that the resurrection was past, and overthrowing the faith of some. Then (*v.* 19) "depart from iniquity" is the word to everyone that names the name of Christ (or "the Lord" as the MSS.). This is addressed to *us* (each) also, as to Timothy.

So *again*, from those that had the form of piety, but denied the power of it (chap. iii. 5); he was to turn himself aside. Compare with Romans i. 29–31, and you will see that the evil to be turned aside from was as bad as that among the heathen; only it was intensified by being in the place, and under the pretence of light.

Titus was left at Crete to set in order things which remained, and to place elders in every city. "As I appointed thee" gives to him the authority of one carrying on Paul's work so far. (Chap. iii. 10.) "A heretic," after having twice admonished, he was to reject (or have done with) knowing that such an one is perverted, being self-condemned.

Defectiveness of doctrine does not make it to be heresy, nor is all error heresy. What constitutes heresy is, it is the fruit of "human mind and will having been at work in connection with doctrine." The word heresy means "a choice" (from "to choose"). If the evil is present in an upright mind, get the thing once clearly before his mind and he will be set free. If a second time the mind turns back to it, there is reason to fear that there is want of ingenuousness, his having turned away from it before (after the admonitions) condemns him, if he turns back to it. For he had admitted that the root out of which his doctrine flowed was a bad one. His will had been at work. Its reappearing looks as if he had changed his doctrine without giving up the root of it. "*Reject*, or pass

by such;" that is, do not sanction with your authority, which is from Paul, any such as teachers.

1 John ii. 19. "They went out from us, but they were not of us; for if they had been of us, they would have continued with us."

Observe, this is a final departure, upon the ground of never having had *real* connection with "us." But Paul, in the case of Hymeneus, Philetus, &c., speaks as though they may have had real connection with Christ, and so might be saved in the end, yet so as by fire; but that they were withdrawn from the church militant, as having been untrue, traitorous to their Master in the war, and had not repented thereof.

2 John 7–11. A deceiver goes forth, not confessing Christ coming in flesh. He is a deceiver and antichrist, and is no more to be received by a Christian than a Mohammedan would be. He wants to pass himself off as a Christian teacher! Do not know him, or say, "How do you do," to him. How senselessly stupid, more so far than would be a religionist of any other name, is the Christian who accredits and lends his sanction, in any way, to one of whom John says, "He is a false teacher, a deceiver, an antichrist."

In Rev. xxii. 11, the righteous and the holy are called to separate themselves from the unjust and filthy; and afterwards those that meet God's mind go into the city; and they that have not met His mind are shut out for ever.

P.S. The living energy, the wisdom and love and care for God in His assembly, for it under Him, and for all in it—by God the Holy Spirit, as filling and acting in and through each apostle, must be seen in action in the Word itself. I have taken a few fragments out, to enable me

the better to study the detail of directions either to the assembly or to the man of God in it. But they must be seen in their connections with the life and heart, mind and soul of an apostle, for all their beauty to appear.

Remark this: Through the mercy and grace of God the principle of *every evil* which has ever come out against Christ and His church, since Pentecost, was allowed of God to germinate and bud while there were yet apostles on earth, in order that we, led by God, might see the fuller development of the evil in aftertimes and various places in our own circumstances, and also the judgment of the Holy Spirit, through the apostles, upon that particular evil, now fully opened near us, though then, perhaps, showing itself only in germ.

Take dislocated fragments, and you unavoidably get away from the mind and power of the Spirit of God, on the one hand; and, on the other hand, from all the human affections of the apostles as to what is good.

God's word gives to me, in the histories of men from the commencement, a mirror of what is in my own heart as to sin. It is Scripture which is *the book of experience* to the simple saint.

Those experiences I cannot exhaust in my tiny life, nor find around me all the evil which is in contrast with God. The word is so full that, as I judge, no evil can appear which is not found traced out in some history or other, for my instruction. May my soul, in the secret of God's presence, learn the seeds of evil so as to judge them and to avoid the development of them. If there be self-discernment in God's presence, and self-judgment by us, there need to be no broken bones or rebukes from the assembly, or chastening from the Lord. Judge all when you are inside the veil with God and Christ.

The whole scope and range of the new name of God (as revealed in "Father, Son, and Holy Spirit") is the question in the assembly; and this as revealed in and through the Son of man, and wrought out from Him, by the Holy Spirit, in living apostles. God that Himself made and makes the assembly, is Himself the keeper of it; though allowing man, world, and flesh and Satan to discover themselves, the meanwhile, in and by outward connection with it; while they that walk humbly before Him are preserved and kept.

*** The above is an extract from a larger manuscript.

THE WORD OF GOD AS TO INDIVIDUALS AND THE ASSEMBLY.

READER, I would ask of you a question.

What place has the word of God in our spiritual blessing?

Firstly, as to the *individual soul.* The Lord spake (in John v.) thus, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation" (the Greek has "judgment," and not condemnation); "but is passed from death unto life." (*v.* 24.) And the Holy Spirit wrote by Peter (1st epistle, 1st chapter), "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (*v.* 23.) "The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." (*v.* 25.) And what is written in James (chap. i.) confirms this: "The Father of lights (*v.* 17). . . . of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures (*v.* 18); wherefore . . . receive with meekness the engrafted word, which is able to save your souls (*v* 21); but be ye doers of the word, and not hearers only, deceiving your own selves." (*v.* 22.) And Peter adds as to spiritual growth (chap. ii.): "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all

evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby, if so be that ye have tasted that the Lord is gracious." (*vv.* 1–3.) In the passages I have referred to, *His word* is spoken of as God's means of producing blessings.

Then, secondly—*As to the assembly down here*—scene of the sway of God, whether in government, or as a house, &c. How was it brought into being but by the coming of the promise of the Father, and the preaching through Peter, James, and John, of Jesus as made Lord and Christ on high, with forgiveness of sins, and the gift of the Holy Spirit to all those who judged themselves and confessed their sins, as many as the Lord called? (Acts ii. 32–40.) Then they that gladly received His word were baptized; and the same day three thousand souls were added. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (*vv.* 41–47); thus the company was formed. As Peter said when, with the keys of the kingdom of heaven (Matt. xvi. 19), he opened to the Gentiles (Acts x. 34): "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The word which He sent unto the children of Israel, preaching peace by Jesus Christ (He is Lord of all:), that word ye know." "While Peter yet spake these words, the Holy Spirit fell on all them which heard the word." (chap. x. 34–44.) God wrought this through His own word.

Paul, too, (Rom. x. 8–17), "The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach. . . . So then faith cometh by hearing, and hearing by the word of God." This as to individual blessing.

See also as to the assembly (Eph. iii.), how that which was pre-eminently His gospel, the mystery (*vv.* 3–10), and (chap. v. 23–27) the setting up of the assembly, as the body and bride of Christ. "Christ is the Head of the Church, and He is the Saviour of the body." He "loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (compare chap. i. 8–23.) All this was by the word of God through Paul. Again, in the marvellous description which he gives of the Church, as the Church of God on earth (1 Cor. xii.–xiv.), how is everything of blessing, power, correcting, and setting right, &c., all made to depend upon the Holy Spirit revealing the mind of the Lord through the truth of God, and word of the apostle. The simple truth, however, of chapter xi. settles the whole question. How can two walk together unless they be agreed? God, the true and living God, had rallied a people upon earth, in the name of the Lord Jesus; and had made it a habitation through the Spirit for Himself; those in the house must either be clean, and walk according to His mind, revealed by His apostles and prophets, or Himself was there to judge, and cause that "many among them should be weak and sickly, and many sleep." Paul, with his *word*, had to explain God's dealings with those at Corinth to them. The individuals in the house should discern the Lord's body, and should discern how far they are in their walk consistent with His death, which they set forth or announce; for all practical inconsistency where God dwells comes into judgment; if by the action of the assembly, then with the view of healing; but if not by

the assembly, then of God, who will judge His own people here, in love, in order that we should not be condemned with the world. (*vv.* 23–34.)

God wills things, and needs not to speak. But generally you find in the context His apostle or a prophet is near, to explain that which occurs to man, as in the case of Ananias (Acts v.), and of Paul to the Corinthians (1 Cor. xi.) It was by the *word* of the Lord that a Peter, John, or Paul, through the Holy Spirit, saw through and explained circumstances, guided saints and assemblies, and gave judgments or sentence upon wickedness, and these judgments stood firm. The word of the Lord changes not.

If any say that we are incompetent to do this, I refer them to chap. x. 1, and to verses 12 and 13 following it: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." A most remarkable verse after such evils had been shown! If any say, "But how?" The answer is ready in Heb. iv. 12-16; and, again, in 2 Tim. iii. 13–17. Or is not the Word the sword of the Spirit still? (Eph. vi. 17; Rev. i. 16, ii. 16, xix. 15.) Paul's authority to set aside the thoughts of some may serve us, too, while following Christ; for *it* is not dead. (1 Cor. xiv. 36, 37.) Truly, as in the parable of the sower, there are four effects of the word. If it comes where Satan rules, it is swallowed up and disappears. If where the world and the flesh are not judged, the world and the flesh, and not it, triumph. But it alone is the seed fruit-bearing when it, through grace, falls into a poor sinner's heart.

Passages might be multiplied. But all spiritual blessing

is of God, and so is His grace in man or in an assembly, and it has to be inwrought by His word through the Spirit; all failure is man's fault, through the world, flesh, and Satan not having been judged, nor God sought to.

When I read such passages of Scripture as those above, and others like them, I know not how to measure my own littleness, so infinitely blessed as I am in Christ; or how to fulfil this my new responsibility. I know not how to grasp the wonderful admirableness of my place in the body of which Christ is the Head; nor the solemn blessing and responsibility Godward, of our having been called to bear His name and to show out His character on earth, holding forth the word of life. But God will maintain His own position as God; and wherever He is, His own character will shine out too, whether He be acting Himself directly, or whether He be acting through the assembly, or through us individually (and here Phil. ii. 12, 13 is indeed consolation to us). Yet what is produced upon one's mind by all this, is a something very different from what is awakened in most minds when "ECCLESIASTICAL DISCIPLINE" is spoken of by men. God, and the assembly and myself in the one case; and man settling things for others, is, alas! too often all that is found in the other case. I do not mean that what is of God does this, but that *in the now worn and hackneyed state of men's minds*, the term, "ecclesiastical discipline" (most properly belonging to the lawyer), does too often evoke things and ideas which are not of the Spirit, but contrary to the word, in our poor minds.

As matter of fact, "ecclesiastical" (though not occurring in N. T.) is merely a dry term for "of the assembly," and the word "discipline" never once occurs in the New *Testament.*

The mind of man, and the mind of the present generation in particular, being considered, and the way that the page of all that is called *ecclesiastical* in history (and, alas! now, and like to be so to the end), is the record of the vilest and wickedest things, it seems to me a term calculated to ensnare the unguarded into, and to confirm the mind in, false ideas; and I doubt whether, as used commonly, it is not altogether too narrow a word in its meaning for the large and wide range which it ought to cover. (Away from books I can only count upon Bagster's smaller authorities for a check to my mind.)

I should define PAIDEIA, education, training up, nurture of children (Eph. vi. 4); instruction (2 Tim. iii. 16); chastening (Heb. xii. 5, 7, 8, 10); and in like manner,

PAIDEUO (the verb), to educate, instruct children; to teach, admonish, instruct, improve; to instruct by chastening. The primary idea is "PAIS," a child, servant, slave, and all needful for the proper education of such.

A father or mother may know, and ought to know, that the rod *may* be necessary for a child, though many a parent finds that with early training and prayers the rod has never made its appearance in their circle. But with the word "discipline," the rod assumes a place of pre-eminent forwardness to most minds; as some of old have said, "No school without a good rod; no nursery or private schoolroom without its rod." In point of fact I find it is by very many limited to excision.* It is not the surgeon's service only, nor it, with the physician's action superadded; according to the extracts above, it includes

* Jehovah hates putting away (Mal. ii. 16), even He who said "Lo-ammi, not my people," to her who had been called, "Ammi, my people;" and "Lo ruhamah, not pitied," to her who had been called "Ruhamah, pitied." (Hosea i. and ii.) He ought, and can, and He *will*, put away persons from Him, if they put not away their sin and bad ways.

very much more, both as to the individual and the assembly. Now that is *not* the aspect of God towards His assembly or the individuals in it. As God, He solemnly calls upon us as individuals to discern our own selves, and to put away the evil, and every evil, everything not according to Christ. He calls upon the assembly, too, to discern its ways (and the ways of all in it) and of itself as a whole, and to avoid His having to express His mind to their, to our, shame and grief. Yet if forced by our crookedness to "use" the rod, whether His own or that entrusted to an apostle, it is that we may be delivered from evil; it is protective to His name, but curative of His children.

God ought surely to be vindicated. His being as God, His character, the mercy and grace, and mercies bestowed upon us, all demand it. More than this, He *will* have it so, and His Son, Lord of all, is looking down upon us to secure it; for He is not indifferent to the will, honour and glory, of His Father. And the Holy Spirit, too, is in us, and among us all, to make this good as our privilege and life; good against our own flesh, and the world, and Satan.

Solemn but strong grounds for us to live up to. His purpose for us is to live to Him who died for us and rose again, that they which live might live to Him. (2 Cor. v.)

The word of God, *in nature*, was first creative, all after God's own order. Held to, it would have been preservative (more mighty to preserve than the serpent to mar). Neglected, it turned to judgment, yet through grace was, ere judgment came forth, supplanted by the word about "*the seed of the woman bruising the serpent's head*," germ and security of victory complete to all that hold it.

In the continuation of the fallen creation, the word of God, *in providence*, pledged itself in blessing, but this was

in the rainbow after the deluge. Again it showed itself *in government*, with a people temporarily redeemed and saved from Egypt. *In prophecy*, it stretched onwards, in God's patient goodness, to a rebel race, to tell of Him, "the Word of God," that was to come, the King expected for the kingdom, and the Giver of eternal life—Himself eternal life—and the one grand subject of the written Word.

We have, through faith in the Word, Himself our Head on high, and down here His Spirit, token of present fellowship with Him, of safe conduct through this life and of eternal glory. But the Bible! What a gift it is to us, and how to be prized in a day of infidel myths like the present.

The education of the believer goes on from his new birth. He learns that God, who is rich in mercy, for the great love wherewith He loved us, has quickened us together with Christ, raised us up together, and made us to sit together in Him in heaven. On the other hand, self, and all that attached to self previously, he has escaped from entirely, as looked upon *by God* as having been crucified together with Christ; died together with Him, and been buried together with Him. So far, *in principle*, ALL is sure to faith, and by the Holy Spirit. We reckon ourselves dead to sin, as well as alive to God through Jesus Christ. But we have, therefore, to be in practice consistent with both these blessings. As individuals we are set in mercy. The assembly stands in grace and peace. The babes have to learn; the young men to overcome; and the fathers to rest in Him that is from the beginning. Live by faith within the veil, and the wilderness, with all its sorrows, turns for a testimony to you. Rom. v. 1–11, shows us part of our schooling; so does

Heb. xii. 5–13, and 2 Peter i. 5–14. Truly we are still in the six thousand years "war," but greater is He that is for us than all that are against us. It is the assembly *militant* now, but soon, how soon! will the victory and the triumph supplant the battle of life. May we quit ourselves like men, strong in the Lord and in the power of His might.

Philippians i. gives the visible walk of Paul according to his full communion of life with Christ; all full of Christ, and all for Christ, though down here, and himself (Paul) in weakness.

Then chap. ii. gives us the perfect walk of Paul's Lord, the Christ, in its mighty circle. From the throne where He was worshipped, down to earth, and death of the cross, and back again to His reward on high and on the throne.

And then chap. iii. shows the inward springs of Paul's course, the only perfection which he or we can now attain (though perfected for God in Christ); namely, forgetting things behind, and stretching out to what lies before, toward the goal, and for the prize to which he was called —Paul's *one* thing, that he did.

As a conqueror now, he could say, "All things work together for good to me." The principles on which the Holy Spirit acts are all found in the written word; and the light is so clear as to the connection between principle and practice, and as to the soul or assembly walking with God in the Spirit, and therefore blessed in its actions, or walking in the flesh and according to man, and therefore getting correction and chastening.

REMARKS AS TO "THE ASSEMBLY OF GOD,"

IN ITS RULE AND MODE OF SELF-REGULATION.

In this paper I take it for granted that my reader has learnt from Scripture the elementary truths about the (so-called Church or) assembly of God upon earth; that he knows that it was formed, first, at Pentecost, on the descent of the Holy Spirit as the promise of the Father; who thus made good the power and testimony promised by the Lord to the apostles, when it was shed abroad by Jesus as already made Lord and Christ in heaven; and that the glad tidings, which accompanied it, were but fruits of expiation accomplished, and righteousness established in heaven for each individual believer (2 Cor. v. 21); viz., to as many as believed and repented, present forgiveness of sins made known and the gift of the Holy Spirit. There were two new things to be received—God's dealings with the individual believers, and then the place of such in the assembly.*

This new company (in all about three thousand souls, gathered out by the preaching of Peter and John at Jerusalem), became "God's assembly on earth," called out by the power of the Holy Spirit, to wait on the Lord Jesus Christ in heaven, and to await Himself coming back. The

* The New Jerusalem in glory will be, likewise, an assembly of persons dwelt in by God and the Lamb.

characteristic marks of each individual in the assembly, and of itself as a whole (given at the close of Acts ii. iv.) are not those common to fallen humanity, but are divine and heavenly.

My desire is to call attention to some things connected with the internal characteristics of this assembly and its unity,* things which did and were to characterise it in its activities and sufferings. I want to consider (not so much the external marks of it, but) what the unity of the Spirit in itself is, and what betokens this in its existence and actions. The term "Holy Catholic Assembly," if rightly understood, is simple and correct enough; *holy*, as set apart in itself to God, which the assembly as a whole, and the individuals also who form it, are; and *catholic* or universal (that is, in howsoever many places any parts of it may be found, they are all parts of *one whole*). This results from its unity being a unity which is inseparable—the unity of the Spirit. The presence of the Holy Spirit in every part of it makes it one. But this definition does not suffice to guard against the wanderings of men's minds. Perhaps, if we added, "gathered through faith, and by the Holy Spirit, from among Jews and Gentiles

* The various titles given to this assembly in Scripture carry with them, and present to our minds, each of them, a unity (as in Ephesians, where it is looked at as the Body (chap. i.), and (chap. v.) as the Bride of the Christ, who was Himself its already glorified Head; and, note it, the *head* of a body, and the husband "*head* of the wife"—give two different meanings to this one word *head*, and *head* over all things gives a third; (all of them are true of Christ); either as the habitation of God, or as the people of the Lord—His flock (Peter's great subject) passing now through the earth to heaven; or as the family of God (John's), of which Christ is First-born among many brethren, or as the temple of God on earth (1 Cor.) in contrast with the heathen temples. Each of these figures gives the idea of a unity. But how different a thing is this Church or Assembly, from what men mean when they now speak of the Church, or the congregations *upon earth*.

unto the Lord Jesus Christ on the throne in heaven, during the time of the Lord's being earth-rejected," it might be better. For many there are that look at the holiness and catholicity of that congregation, or convocation, which was called to be one on earth, and will be one when Israel as a whole shall be saved; and it will be under the Lord Jesus (not then absent, but) come again as the king that cometh in Jehovah's name. The one who is now espoused to Him will then have been owned as the Bride, the Lamb's wife, and be with Him in His court on high in heavenly resurrection glory, the new Jerusalem. But the land of Israel, married to Jehovah, will have upon earth its city "Jehovah Shammah" (the Lord is there); nor Jews (my people), nor Gentiles on earth, will then be in resurrection bodies.* For Jews and Gentiles will not be blended then, as now, in one. Such is God's doctrine about His Church or assembly. Reader, do you know and own this assembly?

We are not "the subjects of a King as they will be, for the word that answers to "*king*" is "*subject.*" But we speak of the *members* of a human body as being partakers of the same life and nature as the *head.* Ours, now, while suffering with Christ the glorified Head, it is to be "one Spirit with the Lord." Have I the Spirit of God and Christ and of sonship? I am then one in the Spirit with the Lord. Am I a son of God? Christ on high has

* The New Jerusalem above and over the other (Isa. iv. 5) will be "*the court*" in heavenly places to, and of *the kingdom* upon earth. The Christ has titles of glory; some of them belong to the people who are to be in heavenly places with Him, and others which pertain to the people who are to be displayed in earthly places. For the former see note p. 33; and for the latter, during the millennial kingdom upon earth, there are such as king of Israel, head of the Gentiles, &c. The court and the kingdom under one Head, as well as all the outlying subordinate dependencies.

not been ashamed to call such "brethren," and, as individuals, all such are in relationship, the one with the other; for the same Holy Spirit dwells in each of us (1 Cor. vi. 19), and the same relationship to the Lord and to God is common to all. But if God in His goodness puts any of these *together* in a place, they are, and ought to be, *in that place* a part of His one assembly. The son or child is now *in a family.*

The one assembly of God on earth has the Holy Spirit dwelling in it (1 Cor. iii. 16, 17; 2 Cor. vi. 16), though with somewhat different results than the individual believer. It has the Spirit for its power in all its activity and responsibility as an assembly, as also has the individual believer for his own life and responsibility. This as to the assembly is spoken of as *the unity of the Spirit,* which all are exhorted *to strive* to keep,* "in the uniting bond of peace." The Agent (or He who in the Godhead is called the Holy Spirit) is He who first formed the believer, and then the assembly for Christ, and He alone is the only power therein. For the assembly to suffer or to act as it should, He must be the spring and originator of its submission or activity, as He was of its very being. Come down from on high, and being God, and having taken up His abode in the assembly—no wonder that He should take the lead in all actions and all subjection of the company. He is here as witnessing to Christ. His motives are divine; and He works from, and around, and to Jesus, who is Lord and Christ, and who is on the throne. It is Himself (the Holy Spirit) who wrote the Scriptures

* The unity of the Spirit is *a self-existing* unity, for it is God who, dwelling in the assembly, makes this one. But this may be forgotten, or we may (through selfishness and worldliness) not keep it. "The uniting bond of peace" is the only way of keeping it known to God's children.

too. And that instinct, too, of divine life—which (though never contrary to what is *written*) is yet of higher birth than conscience—it is He who forms it in us.

I cannot doubt, first, that everything which springs up in the individual believer, or in the assembly in its collective character, which is not from Him (the Spirit of God) will tend to lead us down either to self-judgment or to shame; or, secondly, that whatsoever leads up to fellowship with God by the way, from the starting-point to the end, working in us the being willing and the acting energetically of His own good pleasure (which is our full blessing in the end), is ours through Him down here. He is our keeper all through. For there is no origin or source of good but God. And all that God gives us He gives in and by Christ, while the Holy Spirit is working in us.

On the one hand there is a uniting power to the individual believer; namely, fellowship with the Father and with the Son, by means of the Holy Spirit, who reveals the things of God and His Son to and in each, and so produces also fellowship among them through the objects of *the faith* common to them all; on the other hand, it is of the assembly that its unity is called "the unity of the Spirit."*

Having called attention to the individual believer, and also to the assembly in which he is placed by God as one part of a whole,† I would now speak of the assembly as under the guidance down here of the Holy Spirit, who

* It was true of *all* who acted upon Peter's sermon (in Acts ii.), that each of them received, and knew that he himself had forgiveness of sins and the gift of the Holy Spirit, and thereupon openly entered into the fellowship of the apostles.

† The difference between a soldier when looked at as an individual, or as in his regiment as part of the standing army of a country, may help some minds herein.

presents Christ on high as the object of faith, and the polar-star in our journeyings. And the assembly has to seek to know and to do the will of the Lord Jesus, and in order that it may be able to do so, it must watch against everything that would grieve the Spirit, and so leave itself in dimness of sight and in weakness. I repeat it, Christ is the *object* of faith always, as God presents Him to us. And the Spirit is the *power* in us while our hearts and minds are turned to the Lord Jesus, and we reckon ourselves dead to sin, and alive unto God.

Let me ask here, ere I go on, do you, my reader, know that God looks upon you as an integral part of His assembly, where Himself dwells on earth? It is so written of each believer, and of the assembly too, and each should know it and act upon it.

Some may say, But *how* will God show his mind? To this I answer, Did God ever find any difficulty in revealing to any one, or in leaving on the mind of an Abraham, a Jacob, a Job, a Saul, &c., or on any assembly whatsoever, that it was unquestionably *Himself* who had been with them? In Old Testament times the mind of God was revealed to His servants often with a "Thus saith the Lord." From the time of the Lord, revelation of new truth has flowed through, but from within, man (the book of the Revelation excepted). Peter's, and John's, and Paul's epistles were largely the result of their watchings of things around them: the Holy Spirit dwelling in them, and giving them God's view of everything, and the want of harmony between them and the truth revealed to them. And by the apostles and prophets of the New Testament, God has given forth all His mind about things down here where we are, and up there where He is, and what is to *come to pass* too; so that *we have* His mind, in these

writings of the Holy Spirit, given to us,—and we may "be taught of God." God and Enoch; God and Noah; God and Abraham; God and David; God and Paul—the living and true God and the feeble vessel, knew one another; and the guardian Vicar (the Holy Spirit) down here, and the guardian, our Lord Jesus Christ on high, are thoroughly acquainted with each dependent and obedient one down here. Do *you*, indeed, live to Christ and live to God in heaven, and know nothing of what pleases and honours them, and of what displeases them, because contrary to the written Word? The Holy Spirit wrote the Acts and epistles, and knows where, therein, everything is to be found, and how to apply it to conscience and spiritual instinct. No; the difficulty is not *there*, but must exist, if anywhere, in our own selves.

If I can say, "It is written," I, having found the written Word to be the seed of life eternal to me, bow to it. It judges me, and it traces for me the path of life, and, as when it was the instrumental means of quickening me into life, it judged my death and sins, so, now that I have eternal life, it shows me the pathway of blessing, and judges every departure therefrom; the Spirit of God using it upon a heart humbled in God's presence. As to everything else, I must judge it, ere I receive it. This, to every believer, makes the Bible to be a peculiar book, and no book like it. God gave blessing to Adam until he should eat of one tree. (Gen. ii. 17.) God was with His word; Adam ate, and was judged. I, a man, cannot judge God, or His word; it judges me, and makes manifest to me the real character of everything. The same is true as to the declaration of Gen. iii. 15. The Scriptures also ("it is written") tell us (Acts i. and ii.) of the coming down of the Holy Spirit from the Lord Jesus Christ on

the throne; and of His setting up, by the preaching of new truths, an entirely new system of things among God's people upon earth, a new system in a new people—a new system of government and worship. And these new things were to abide *in Christ's name* until He comes again. The Spirit was to abide, and is found so abiding. (Rev. xxii. 16, 17.) So I bow to God and His word, and acknowledge that the Spirit is abiding down here still. God is not now between the cherubim, but dwells in His holy assembly upon earth; and when Christ comes back, those that are alive and remain (1 Thess. iv. 17) will be glorified without seeing death.

I may now refer to the differences of spiritual powers from the spirit of man, and how their workings make manifest themselves and their sources and their characters. When a demon or demons took possession of men (see, alas! many instances of this in the gospels), it or they seem to have made nothing of the human beings they entered into. Them they used as but mediums by which they would express their own malicious, murderous, lying character, and their delight in displaying man and creation degraded in God's own land. The human vessel lost all its individuality, and power, and character; the demon displaying his. But in contrast with this, the apostles and prophets and faithful, taken possession of by, and filled with the Spirit of God, did not lose *their* individuality, or power, or character. They had to act under known responsibility and order, however much the glory displayed might surpass themselves, or the weakness of themselves be made manifest thereby. Through the agency of the Spirit they might be, and were, lifted up in ecstasy beyond themselves as unto the Lord; or brought down in sober judgment to care for God's people and things down

here, &c. The proofs of this are many. But observe it, not Peter, nor Paul, nor John ever failed to read aloud the mind of God and of Christ about persons or circumstances. Walking in the Spirit, their souls were up to the Lord Jesus, and in obedience to and dependence upon God, they could see and read His mind as to everything in the assembly, and did so. (See Acts, and the case of Simon chap. viii.; and chap. xiii. 10, and xvi. 16–19; and 1 John iv. 1–6, and ii. 19; Acts v. again.)

I am NOT an apostle or a prophet, you will say. No; but *I have* their writings in my hand written by the Holy Spirit; God has commended them to me and to us, and (in 2 Tim. iii.) shows the sufficiency of them. And our Lord (John vi. 45) is our warrant for trusting God to be the teacher to us of His own word. And who is it, according to what is written, that acts in individual believers and on the assembly? Whose is the power that works in, and that works out to be willing, and to act energetically but God? and so also as to the edification, government, and service of the assembly. Scripture assigns all down here to the Spirit of God, the Holy Spirit. (See 1 Cor. xii., xiii., xiv., as to the edification; and 1 Cor. v., vi., as to government and service.) It was, at times indeed, through an apostle, or an evangelist, or a prophet as a medium, but always based upon the word of God, and applied by God to the individual. But the assembly and all in it have the responsibility of His being in it, the power of order and of edification, and they have the ability to act, He being ungrieved, and having God for their guide, and the interests of the Lord Jesus in view. The assembly of God was *set up* and *ruled over* by the Spirit of God, through inspired apostles; its doctrine given to it through New Testament prophets; its glad tidings heralded, at

first, by evangelists, and then by any loyal-hearted ones led thereunto by love and circumstances. Those scattered abroad (Acts viii. 1) went everywhere preaching the Word. God's dwelling-place in Israel, until that particular Pentecost, had been between the cherubim, first in the tabernacle and then in the temple. From that particular day of Pentecost, He, without at once breaking up the temple or the nation (so long-suffering is He), took up with and put forward another temple. The assembly formed at that very Pentecost—there would He dwell—and there He did dwell. Reader, do you really accredit this, and act upon it, that the living and true God, who made heaven and earth, has not left the earth, nor left it without a dwelling-place, a place of abode for Himself? And that is the assembly of God, the dwelling-place of His Spirit down here. So it is, so He does, and this makes the assembly of God a very blessed, and yet a very awful place to be in, and be connected with. As a living stone does God say that you are an integral part of God's house on earth? But the responsibilities and the privileges of this cannot be avoided—the one rests upon us, and the others, freely given to us, lie at the basis of the responsibilities. Oh that we knew more of this, the true God dwelling in His assembly, and that we might walk in the power of the faith of it. God has not left the earth; He dwells in the midst of His own holy assembly, and abides with it, the living and true God. What a blessed reality, if known to any!

But God being here, He *must* be the spring of all that should be done in any assembly, as a part of the one great assembly, and the power and end of it all too. So far I am clear.

I come now to the distinctive peculiarities of the *assembly.*

Its constitution is unique. Nothing on earth is or can afford a precedent as to it. First, as to the standing of an individual in it, and then of his knowing how to blend his standing as an individual with the standing of the assembly as a whole.

When Paul wrote to an individual believer (even about the work of the Lord in the assemblies for which he had engaged a Timothy or a Titus) his introduction wishes them "grace, *mercy*, and peace;" just as when he speaks of himself as an individual, remembering the law of sin and death in his members, he writes (1 Tim. 1–5): "Christ Jesus came into the world to save sinners, of whom I *am* chief (or first). Howbeit for this cause I obtained *mercy*;" and in like manner, looking at himself individually, he could say (and did say), "I do so and so *lest* when I have preached to others, I myself should be a castaway." As descendants of the first Adam, this is the aspect in which we are set, *in mercy;* though able, through the faith, to say, thanks to the humiliation of our Lord, we have been crucified together with Him, died together with Him, and been buried together with Him. (Rom. vi.) So that as He died, then as to sin once and now liveth unto God, so we also can now reckon ourselves to be indeed dead to sin but alive unto God. But still it is the same truth, though the one looks at the character of God—*mercy;* and the other shows out the way in which the Lord Jesus in His humiliation has met everything that was contrary to God and us, on God's behalf, so that guilt is all gone. Still it was God meeting upon Christ, in judgment, what we were or had of our own from Adam the first. What was old and of us was met. When, on the other hand, he addressed assemblies, his words are "grace and peace." For the assembly as such had no existence apart from a quickened,

risen, and ascended Christ, and, as Paul writes (Eph. ii. 1–6), God who is rich in mercy (*v.* 4), drawing out of the Ephesian pit, you sinners, and out of the Jewish pit, us children of wrath, quickened us together with the Christ, raised us up together, and made us sit down together in the heavenlies in Christ Jesus.* Here, it is what is altogether new and in Christ. These are matters of faith to him who receives that which is written.

Now each in the assembly of God, at first, had to know and carry with him these two truths; the one, as to himself as an individual, "God has had mercy and compassion upon me, my sins are all forgiven me, and I have received the gift of the Spirit from the Lord Jesus, and am a temple of God; and the other, as to the place in which I find myself, it is the assembly of God, the habitation down here of God through the Spirit, who had come down to bear testimony to Christ." The holding and rightly using both these truths is safe, and the oversight of one or the other is a cause of weakness both to individuals and to the assembly. As we shall see.

It is a serious error to speak or pray about God's holy assembly as nothing but an assembly of poor weak

* As to the anointed man and what was in *Him* (Eph. i. 10; Col. i. 20), the counsel of God about Him, as revealed to us was from before the world (was), and the new heavens and new earth were then foreseen and appointed. Partakers of His life, one Spirit with Him, seated in heavenly places in Him, &c., and the whole of the assembly-doctrine looks forward to what *shall be*, and is all found secured in Him; and God Himself will make it good for Him. The elements which God will work out through the cross and death of the Christ, unto that eternal glory, entrusted to man at Pentecost, man has, as ever, failed to hold. Satan, the world, and self-confidence, have turned Christianity into Christendom. But, if we think of the assembly, it is God's assembly, responsible to Him as to its fruits, and, alas! its abuse of the grace given. There the living members of Christ's body are, and ought to be, by faith, found and fashioned by *grace*.

sinners. Looked at as God's holy assembly, *that* is not the truth of Scripture; and, on the other hand, Paul, as in the assembly, never forgot the mercy which rested upon him as an individual. The mercy keeps the conscience clear amid all the movements of sin within, and the soul is thus free to go forward, in the power of the new life which it has in Christ Jesus, in all holiness. These can never, on this side of the glory, be safely separated.

The apostles had been formed for the testimony by the descent of the Holy Spirit; the assembly was brought into existence by the testimony to the Lord by the apostles.

Paul shows us the sort of people who were gathered.

Not many wise after the flesh, not many mighty, not many noble; but God chose the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and base things, and things despised, and things which are not, to bring to nought things which are. God's object was, that no flesh should glory in His presence. For the gospel was the gospel of the cross of Christ, and these were fruits of faith in it. To preach it with wisdom of words would have been to make it of none effect; it was the power of God to salvation. God would destroy the wisdom of the wise and the understanding of the prudent, and, by salvation by the cross, He made foolish the world's wisdom, even as also by the foolishness of preaching He saved those that believed. But herein God's power and wisdom stood out in relief, and no flesh could glory in His presence; glorying could alone be in Him, and joy in what He had provided in the Saviour that had been crucified. How do the power, and wisdom, and grandeur of that which was of God shine out! For the cross of Jesus—measure of man's wickedness, and end of Christ's

humiliation—to contain the only salvation of His murderers! And if Christ, the wisdom of God, and the power of God, and the Holy Spirit were to be displayed in God's assembly, we see that those in it had no light or wisdom or power of their own to display or boast in.

A foolish, silly, stupid sheep,* each and every one of them, and each one, too, had been lost as a runaway from the owner, and had had a wandersome nature of its own, besides the injuries it had sustained while wandering.

God has one flock and one Shepherd. There is but one assembly. It is made up of all the smaller ones, and comprises them all. He has a trustworthy Shepherd, now on high, the Lord Jesus the Christ, and has also down here One who acts as guardian for Him and them, the sheep of His pasture. While the sheep under Him down here are subject to Him, they ever look up to the Lord Jesus, their Shepherd, their Guardian, there on high; and, forasmuch as their Guardian down here, and their guardian Shepherd up there, are both of one, and have but one mind, the sheep, if subject and dependent, follow out His footsteps in the pathway which Himself trod when He was down here. For will and ability to do so they have that other guardian, the Holy Spirit, with them.

As to blessing, they whom Peter knew in the assembly all came in after repentance, made willing by the Lord, through forgiveness of sin, and the gift to them of the Holy Spirit, to become dependent and obedient.

Questions might and did arise about their practical consistency with these truths, and their fellowship with the assembly of God. If any did submit and walk as the

* An amateur sheep-owner (his own shepherd) told me he could find no creature so stupid as a sheep. It is said, too, that such a thing as wild *sheep are* not known to exist.

apostles walked, it was a blessed fruit of the Spirit's keeping. If any swerved from the narrow path, and walked as men and the world around them, they, in so doing, were led away by him that mastered them—Satan. But the Spirit of God was in them (if, indeed, they had believed unto eternal life in Christ Jesus), and He was in the assembly too. The Holy Spirit being thus with them and in the assembly, the word of the Lord was not, could not be, bound.

Each has to be, so far as he can, the bearer of the Father's name which is upon himself and the rest; and so his brother's keeper; and in the assembly each has his part in the responsibility of God's honour and glory, being connected with the assembly. No one is deterred from using the Word, if he can do so as in the Spirit. Man's will and mind, and energy, have no place to be allowed to them in that scene. What is God's will and mind? Where are we, each of us who are in the assembly, if sin be allowed? How shall we, as those that have eternal life and live to Christ, meet His mind in the matter? What, Lord, wilt thou have *me* to do? And what are God's thoughts about the assembly as having evil in it? These would be godly thoughts; if any evil appeared in anyone in it, and they would be in harmony with the written Word, and, as I should say, have been brought by the Holy Spirit to mind. If I discovered evil at work in myself, I ought to purge out the leaven. If another discovered it in me, I should lay the matter before the Lord, and in His light discern all about it, and act accordingly.

So, if Paul had to withstand Peter to the face, it was to be done *in the Spirit* and not in the flesh; and Peter had then to act as with God. In some cases two or three

might go with the one; and if well chosen, they are often a help; for both conscience and instinct are often roused and strengthened by the presence of the faithful. The matter is still in private. I am aiming to get one awake or into self-judgment. Have I or we as individuals succeeded? Blessed success! the matter stops. Have we failed? Is leaven among us? It will spread. Is it spreading itself to others? Is the assembly in danger of becoming a hiding-place for sin? I may mention it to the godly walkers. But if it is really sin and leaven it must, if not met otherwise, come before the assembly; that is, if the Spirit's mind, as given in the written Word, is to be followed. In all the steps referred to above, I may have acted in dependence upon Christ on high as Head of the assembly, and may have done so with judgment of myself, and in lowliness of mind. But if all has failed, then I must appeal to the assembly as that which through the presence of the Spirit has both responsibility and power. The heart and affections, the mind and the intelligence of the Lord Jesus, are there in His Holy Spirit.

Now, I beg you to observe that if in some sense the assembly seems to take the form of a court of *trial*, it is a court of a most peculiar kind, and its mode of action and objects are unlike those of any other court, "Where two or three are gathered together in my name, *there am I in the midst of them.*" Christ the Lord of all looks down on them from above, and His Spirit is there among them; and the first question is *not* about the individual who has failed, much less of what punishment he is to bear. No; but what does God and Christ think of the assembly in this matter; and what of any individuals who being in the assembly have had to do with the grief? It is a

solemn question, for individuals and for the assembly too, whether or not the spirit and mind, bearing and aim, of the action of individuals and of the assembly are in harmony with those of God and the Lord Jesus Christ.

And, note it well, the sin being plain and evident—so far as there is a trial of any one—the first questions are, not, Who did this sin, and How is it to be punished; but, Are *we* compromised to God's mind, according to His written word, in all this as an assembly? and are we, by silence, to compromise the honour and the name of God? And then each individual, instead of having (horrid thought) to vote against another man, has to humble himself, and see whether he himself may not have been heedless as to God and Christ and the Spirit, and as to God's assembly, so as to have given occasion to the adversary, and through negligence and want of spirituality (which might have prevented the evil) be blameworthy. The mind has to rise up above itself, through faith and the Spirit, to God, and His mind and word, which judges man, and all his ways and thoughts. The honour, too, of being in such an assembly in its present dignity (habitation of God) and destiny, and having forgotten it, may have to be thought of. Not till then can any of the assembly, or itself, be justified in, and fit to speak of, the person who has sinned. And then, too, this is arrived at, not as though self were above the conduct of the failed one, but as forced by God and His word—self-judged as an individual; and then the assembly, having cared for God's name and honour, which it carries and must vindicate, it has to deal with the channel by which the leaven was first introduced, but always with salvation in its heart and mind.

The assembly should have the mind and heart, thoughts and affections, of Christ Himself in it; for it has His Spirit, and is inseparable from Himself.

The Saviour God rests in His love upon the Man at His right hand on high. That Man's eyes, in all His perfection, look down on us in love, but in holy all-revealing power. Dwelt in by the Holy Spirit, we in God's assembly have to bring all our ways and doings under those eyes of our Lord, shining out their rays of light; and whilst looking unto Him we know that all, as to ourselves and the assembly, have a bearing upon the honour of the name of the Saviour God, one way or another.

If the differences peculiar to the assembly of God, which distinguish it from every other association upon earth are not seen, everyone must fail in the attempt to live in it properly, and to partake of the sufferings incidental to it, and to carry out its activities. Its essential distinctive peculiarity is, that God the Holy Spirit dwells in it to animate it in all its parts, and to direct and regulate it as something dear to Christ Jesus, who is on the throne in heaven. It is God's habitation on the earth. What other assembly but it, can be called by Him who is its all-pervading Spirit to walk worthy of these its characteristics.

Though I have rested most on the action of the assembly in the cases of failure, what I have said applies equally to every part of its life and responsibilities down here, active or passive. The mind of God alone has to be met.

It is clear that every company must have a government and principles of its own, if it is to continue in well-being and to thrive. The object of these, and mode of action, will *tell out* its character, and to whom it belongs; and all that

flows forth from it will manifest relationship with the same. And so it is with God's assembly. Dwelt in by the Holy Spirit, in the world though not of it, on the earth, and passing from heaven's side of the cross on to the Lord returning upon the cloud of glory—it is of God; and its calling is, to show out, in its walk here below, the privileges grace has bestowed upon it, the same character and walk as did the Lord its head, and the hope of glory. It is in time, and has a course to run in time; but it is of eternity and for everlasting. It bears upon it as united to the Lord Jesus Christ, the name of the Lord Jesus—spite of world, and flesh, and Satan. Of what other company can these things be said? Are we awake to these things? Has the unity of the Spirit its right place in our souls? Do we see that each assembly is but a part of the one whole? that its walk depends upon the Spirit and our subjection to His written Word? That it is He, in His offices and working, who alone could have kept it up to its responsibilities; and would have done so, had it but honoured the Lord Jesus, and so walked in the Spirit. And who now is sufficient under Christ to put us who escaped professedly at the Reformation into a path and walk which, amid all the ruin around, would have led, and may yet lead, us to be to the glory of God in the little while till Christ shall come. Yes, that would have been the gain, had the Scriptures, then afresh put into man's hand, been studied, and had we all been taught therein of God.

If I take other companies acting under kings and rulers, the army and navy, the law and the church (so-called), schools, the prison and reformatory, the hospital and lunatic asylum, &c. &c.; all these are quite different from God's assembly; are of quite another kind; have

another mode of working; another order of things, and have another *level* of things too. They are of this world and for it; earthly and not heavenly; for time, and have no eternity. The very best things of Cæsar's they may be, into whose hand God (not Christ) has put the sword of government.

A colonel of a regiment,* a commander of a ship, the chief officer of a prison, or a schoolmaster—none of them originated the company under him, or supposes for a moment that he can either inspire those under him with his own mind, or thus carry them with him. The position he is in gives him authority to guide outwardly. Let each of them act upon the laws and principles laid down for those in their official spheres. But if any use their own earthly position as a precedent in God's assembly, he is (though unconscious of it, and, perhaps, doing it through ignorance) guilty of dishonouring God and His assembly. He is a prelate, self-appointed, and gets into the position of being Lord over God's heritage. Cæsar's duty, and the magistrate's, is "not to bear the sword in vain." *The chiefest and most useful man in God's assembly has to be the will-less servant and burden-bearer for all, under Christ.* There will be also, where the assembly is in spirit carrying out its Lord's mind, a congruity or consistency traceable in what it does with that which is in God's mind and Word. Impatience and a restless seeking to be quick do not accord with, "He that believeth shall not make

* An officer whose regiment had been his pride was at a large meeting of believers (from three to eight hundred present). He came to me and asked, "What is this? There is a constraint and a control over this whole meeting? Is this the presence in power of the Holy Spirit? I knew what it was to have my regiment, as one, well up in my hand; but this is quite another sort of thing. I do not understand it, and never *saw such a thing* before."

haste."* Paul's mind was decided enough as to what had to be done (1 Cor. v.,) but he gave the assembly time to wake up out of its criminal slumber. If any seek for evidence, let them remember that God the Holy Spirit is Himself in the assembly. If the action has commenced with God Himself, what place has mere *suspicion?* Moral evidence and legal are very different. The former is to heart and conscience, the latter to mentality. A looking for unity of *consent* instead of a general conviction of *conscience* would soon show itself, and is of nature. God's ways are not as our ways, nor His thoughts as our thoughts. And this I must say, that it is a very solemn thing for one with a sinful nature still in him, though having found mercy and been saved by grace, to have to do with the putting away of one who has failed to walk

* Observe it. Between the announcement that the seed of the woman should bruise the head of the serpent (Gen. iii. 15) and the full accomplishment of it (Rev. xx. 10) seven thousand years run their course. God needs not to make haste. In this case His glory needed delay. On the other hand, sometimes He acts so soon as the ground of His acting is before the people of His love—as in the cases of Achan, Judas, Ananias and Sapphira. He that is led of God, as was Moses (Exod. xxxii. and xxxiii.), may be quick in interceding when with God in the mount, and quick in judging the people on his descent from it. In Paul there was quickness enough in announcing God's thoughts about covering over incest; but he had also a God-possessed patience to leave to the assembly time for it to learn and do God's mind. Who is sufficient for these things? God alone. But He will reveal, to those that are His, His mind and His time for action.

Observe, too, while a man may take hours to write out what he has learnt from God's Word; and, while a soul without God can see nothing aright of God, the moment it is quickened, what a change. The dull Samaritan woman could see nothing at first; but what a change when she knew Him who had been talking with her: "Come, see a man that told me all things that ever I did—is not this the Christ?" and more than this, for she had intuitively dropped into the wake of his mind—for she went to call the Samaritans to come out and see the wonderful One.

worthily of the Lord, and to have to do it in His name and presence. If it does not humble us down into self-judgment, and judgment of all our own ways, it will harden heart and conscience fearfully. And we do well to consider our own selves, and to be softened before Him who alone has preserved us. But if the Holy Spirit be in the assembly, sin must be thrust out of it, and with it the sinner too, if he loves it better than God and His own place in God's house, and prefers to be put out of the house to the giving up of his sin. God and sin abide not under the same roof; and this is well rolled in upon our own souls in every act of excommunication. For Christ's honour and God's and the Holy Spirit's it must be done; and for our own too, and for the sake of the failed one, and of the world around. But still it is a very solemn, humbling, and heart-searching duty — imperative duty though it be—and, be it remarked, the sooner God's name is really cared for, the sooner does His saving power and presence show itself.

Coming up, as we all are, out of the depths of ignorance from the (so-called) reformation, when God in His good providence gave us back the Bible (alas! how little have any of us fully searched its contents) — I judge that God would have us very patient the one with the other as to our want of intelligence, and as to our want of power also* to know what is written, and also how *to communicate* it the one to the other. How patient has He been towards us! As patient as powerful! Nor has He left us to our own complacency and self-sufficiency, but is bearing with us, and seeking still to lead

* Though ignorance and want of power may both be sinful. The former, if we have the book in our hands, and the latter, if the Spirit of God has not been looked to as God's provision for the believer.

us on. Look up to heaven, no change has taken place in God since Pentecost. No change in Christ. We are in the same way the assembly has been in since the beginning; onward, each and all, from the cross of Calvary until we meet the Lord coming for us. And down here the Spirit and the truth are just what they were at the beginning. May we learn and be guided, as Peter, John and Paul each was, to walk, in his own day and sphere, surely led by the Spirit, and under God and the very eyes of the Lord Jesus.

Paul was in grace given to us as a model man; one in whom we might see *how far* a man of like passions with ourselves could, down here, follow out the life of the perfect One. From his conduct in 1 Cor. v. we may learn much. For as formed, and led, and sustained by the Holy Spirit, Paul lived to Him who had given Himself for him; and had died for him, in order that he Paul, constrained by Christ's love to him and His people, might live to Him. And thus he lived to God; God had *the first* place with Paul through Jesus Christ, and by the Spirit's power. The assembly was to him God's assembly, standing in His wondrous grace and favour; and God and Christ ministered to it grace and peace; for it as an assembly points onward to the glory of the New Jerusalem, residence and wife of the Lamb; and to each individual in it there is grace, mercy, and peace. Paul claimed what God's connection with the assembly, and its blessing, and the blessing of each one in it, required according to God's mind; viz., that that (to which, on earth, the Father's delight in His Son and His service, had led Him to commit His own name and honour) should be holy, for He is holy; should *not* be a scene in which Satan displayed man's lawless will and selfishness, through

deeds that were so (of the defiled earth and wicked world) that even the heathen knew not the like. Righteously roused by the wrong done, and indignant at the insult thus put on his God, he entered upon the service. Yet it was mercy that sent him thither; for God (1 Cor. xi.) had been cutting off unrepentant children at Corinth before this. Paul knew mercy right well (how large a debtor to it was he himself); and how blessedly now do we find him the servant of God's mercy in the gospel, and how careful that they that obtained mercy should walk in the unmixed enjoyment of it. But love and mercy never cover sin; God's mercy (1 John iv.) to us came out to light with the gift of eternal life to them that were dead, and by Christ made propitiation for sin. The tokens of the love and mercy (1 John iv. 9, 10) bore the stamp of death and measure of sin which needed such an expiation, if eternal life was to be free in us; if grace was to reign through righteousness unto eternal life through Jesus Christ; but grace was not unmindful, after it took effect, of *mercy* in connection with the individual believers, and of Paul's standing as an individual in mercy; and that mercy was to all the individuals who were in the assembly—the incestuous person as well as others; and to the poor dark world around. God's mercy does not ignore sin. He looks to the whole wilderness and to the glory, when He shows mercy; and in that mercy there is life eternal given to us who were dead, and the blood, the measure of sin, which must be known if the measure of acceptance is to be enjoyed. Who but God could curse the sin and bless the sinner?

And mercy did make its voice to be heard, in the careless assembly at Corinth, and for the incestuous man, when once God's claim had been thought of, and when, through the Spirit, it had been met so far as to arouse the

assembly. It is no question with me, Whom will God make use of *now* in such or similar cases? Himself is in the assembly. He can act, and it is according to His way to act, and to act in such a way as will bring out into light the existence of the assembly. Its state now is militant, the life possessed is energetic, Christ's will and glory are its aim, and the Spirit works thereunto. At the present time it is of far more importance that the characteristics of the assembly itself should be made manifest, than that individuals, having more spiritual intelligence than others, should be brought forward. What is of God will not be hid, but in this very way the superiority of Paul showed itself. Instead of himself taking up the question with the rod of his power, he waited and elicited the action of the assembly itself, and so identified himself more with God in His mercy than in the use of the power delegated to him of God. We have not the authority or the power which were really delegated to Paul for ourselves. And for ourselves he so acted as to make it plain that the very feeblest can, if walking in humbleness and holiness, clear themselves of the responsibilities of God's honour and name being cared for in His own house. To assume authority which we have not got, and to deny a responsibility which does rest upon us, is to be doubly blind. And to act in power is impossible for the weak. But God's strength still will perfect itself in our weakness. Life and holiness are what we must act upon, God being for us. The question (with any who are alive to God through Christ, and so awake to any shortcoming in the assembly, or to any positive evil in it) may begin with the instincts of the eternal life within, or with conscience enlightened, &c. It must begin with some individual or individuals in the assembly, God chooses by whom.

Much that would be weighty and unanswerable in a human court would be incongruous in God's assembly; for conscience before and under God's Word and spiritual instinct are not like the human mind reasoning and weighing evidence. A lawyer addresses himself to man's *mind* as competent to weigh and decide upon evidence, and aims at putting out of sight all that would make against his client's case. God and His mind and truth are to rule in the assembly. Moreover God, too, in His assembly can, and often *does*, make men speak out as being in the light of His presence. No judge pretends to that. The assembly is not a jury weighing evidence and judging it, but a priestly company met, with God present, to examine itself and those in it. Self-judgment is a humbling, softening work.

And in *all* the business of the assembly—the mind and will of God and the Lord, alone has to be sought. It is this that makes *influence* (possessed by any individual over other minds) so wrong and evil and dangerous in the assembly. The *influence* of an individual, however amiable and devoted, or the will and control of a man, is not God's control in His own assembly. Many a godly man, on finding his influence and practical wisdom—tending to blind the saints in a place (as to the presence of the Holy Spirit, and the duty of each saint in the assembly bearing his own individually conscientious responsibility)—has himself had to guard them against this influence; and some feeling inability to do so, have left the place, for the Lord's and saints' sake.

Do I see worldliness (fruit of self and flesh not having been judged and ceased from, through Satan's guile), in God's assembly? I do see it then. And am I not *grieved*? Surely that should be the case if these things

(hateful contrasts as they are to the Lord) were found attaching to myself. They are as wrong in others as in me, and am I not one with all in the assembly, and one with Christ too, and dwelling in Him and in God? A feeling of pain and distress accompanies the discovery. The Spirit, too, is grieved. What is to be done? Consciousness of one's own littleness may lead to look round and see who there is, having avowedly more competency than I have, who is on the Lord's side. I cannot condemn this. But if to the question, Who is on the Lord's side in this matter? there be no answer—"Here am I, send me," for then, however incompetent, I must clear myself, and seek that the name of God be vindicated, such is the mind of Christ. I cannot excuse myself from the duty.

The Bible is God's letter to His saints. The assembly should be the mirror upon earth reflecting the "grace, mercy, and peace" revealed as in Christ Jesus, but thus presenting God to the whole world.

The idea of headship, or possession of the right to be accuser—we know where to look for him who acts thereon. The right to be the first to speak of sin, of failure! Monstrosity in a company made up, through grace, of those whom mercy picked up as utterly lost, at great cost to itself, though now safe in Christ and all brethren together; a company under Him who being God became man, and obedient to death—the death of the cross for them all, and in and among whom the Spirit dwells. I have seen some (alas!) with Jehu's zeal, trying to outrun others, and show their zeal for the Lord, and their cleverness in accusing, and their readiness to be judge and jury. Executioner (thank God) they cannot be. They know not what spirit they are of. May I not ask, If a son or a daughter in a well-brought-up family had got into a line

of conduct ruinous and disgraceful, and one of the children had to call the attention of the whole family to the shameful facts, dangerous to the well-being of the family, to the name of the father, and to the liberty of the delinquent, what would be the spirit and way and temper in which he, as the loving brother of the other, would enter upon and go through the *painful duty?* Imagine it to be forgery of government securities to an enormous amount, and the amount spent in riotous living, or forgery against his father. Firm he might be impelled to be for the sake of father, mother, brothers, sisters, and for the failed one's sake too. But brokenness of heart would mark him. We, in addition to all such similitudes, have to eat of the sin-offering ourselves ere we speak of the sin; have to do it, as for the Lord's sake, and for restoration's sake to the failed one.

May we know how to act as integral parts of that assembly which stands now in grace and favour with God, chosen in Christ from before the foundation of the world; and to blend this mercy, which having found us at first, is still our daily, hourly, provision till the wilderness is past, with grace. God says, "I will have mercy on whom I will have mercy;" it is only those who can respond to this heartily, and those alone on whom His mercy will abide for ever. Israel knew not its own need of mercy, and so found no delight in mercy (Rom. xi. 29–36) as shown to them. Nothing but mercy would really have suited them. It was shown to them, and they turned from it as to themselves, and kicked at its extension to others, through unbelief, and so were locked up in unbelief. And we, that is Christendom, what has it done with the mercy which Christianity gave forth to us? It has forgotten it *entirely,* and will perish. As having no response to give

to God's mercy it does not suit Him. Grace and peace it never knew. But, if he lock both Jew and Gentile up in unbelief, mercy will yet show itself forth in a more excellent way.

To blend that mercy which is in God, and in which my soul is set individually with the grace and peace in which God's holy assembly is set and stands, in a risen and ascended Christ, is the problem which we need to be taught of God how to solve. The Holy Spirit alone can show us, in this day, that path of eternal life in which we have to walk. No vulture's eye could ever trace it. I say *now*, for if I *have* eternal life, if Christ is our life, we have to live it out down here now, as much as fully to possess and enjoy it hereafter in its own more congenial scenes and clime above.

APPENDIX.

1. HUMAN mentality may show itself in mental clearness about the word of God; but this is not enough without consideration of God's moral ways of dealing it to souls. I might be clearer in perception than anyone else; have intense decision in conduct, as being thus more clear-sighted as to texts; but if I drive others against both time and their measure of knowledge, I am not led by the Spirit, and what the good? The enquiry ends; a decision is come to; perhaps those most in blame are sheltered, but their consciences not ploughed up, and humble souls (not otherwise affected then) are shocked at the whole procedure. They wanted time for prayer and humiliation, without which they could not act under responsibility and to the Lord.

2. Awful as it is, I have known persons looked up to, constitute themselves pleaders against others and judges in cases, and the judgment, *ostensibly by the assembly*, given against one that was innocent, and who was excommunicated for that which the pleader and judge had himself committed; and the same sort of thing is oftener still the case in domestic regulations of the assembly. Lord, what is man when left to himself? What are we when we play with thy name, and at making, maintaining, and governing in (so-called) churches?

3. Actings in the assembly should be, from first to last,

from motives, and in an energy and to an end, that can bear the scrutiny of God's eye as identified with Himself and Christ. And it is easy to be deceived herein. Frequently unity of judgment, or the consent of all or of the majority, is insisted on or sought after. But this oft misleads. 1st, it is based on the principle *vox populi vox Dei* (the voice of the people is as the voice of God). If this be counted as authority from God, it would be an error; for fleshly concurrence of human minds, in pride acting upon worldly principles, would produce it. 2nd, it leaves out *the important question* of whether the matter so decided upon really is God's very mind for us or not.

4. In rebuke or putting away, I do not get rest or feel I see the whole case until three things are clear. 1st, the root sin; 2nd, the occasion; 3rd, the overt display of sin. 1st, David knew how to climb, using God, from the sheepfold to the throne; but knew not aright God's relative position to himself; 2nd, at rest on the throne, not going out to war when the kings go out, he saw, in his idleness, Bathsheba; 3rd, though on God's throne he defiled himself and dishonoured God by adultery, corruption, and murder. Thus he learnt David's self, and afterwards God. (Ps. xxxii.) So in Solomon's case, in Job's, in Peter's. This is important, because, until *the root* sin is judged, there is no real healing; and the overt sin is very unlike the root sin; not it at all, generally.

5. The love of ruling has been the ruin of the nominal church, not only in the bishops of old, whom Constantine set aside and supplanted, but in the bishops after Constantine; in the governments at the time of the Reformation, in all the Protestantism and Nonconformity, from wilful Diotrephes downwards. Had they but known what the assembly of God was and is, it could not have been so.

In some cases, and where the majority were willing to sanction it, some deficit or some sin has been known to one or another; but nothing has been done. And why not? On the plea, "I told it to So-and-so, and he did not see with me, or could do nothing." I answer, "Try what you can do, and then tell it to the assembly. Despise not your responsibility and God in it."

6. I have known cases in which one or two have unconsciously assumed to rule, by telling one that had sinned that "he had *better not come to the table.*" Where is the authority and power of the assembly? A private opinion of one or two individuals is not the action of the one holy assembly, led by God and the written Word. It falsifies everything, and is the assumption of power. It is evil, too, for it generally hides the sin which God's word would have either cured or set aside. And what means suspended communion? It is either a refusal to have faith and act upon it according to the Word, or else to bear the shame of incompetency, through sin, to find out God's mind about the matter in question, and ourselves and the assembly.

Again, what is *the leaving of the table* of one's own accord, or allowing others so to leave it? It is self-will, love of one's own way, and the expression of blindness as to the true character of the table.

P.S.—Whatever you do in any matters of the assembly of God, do it as having the heart and mind of Christ, as well as being one spirit with Him.

ACCOUNT OF TWO SCENES,

IN WHICH THE WORLD SAW THE UNITY OF THE CHURCH; AND SO COULD BELIEVE THAT THE FATHER SENT THE SON.

Acts ii. 41–47; and iv. 31–35.

First Scene.

"Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." (Acts ii. 41–47.)

Second Scene.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." (Acts iv. 31-35.)

IT cannot be denied then that there has been a manifestation of the body (the Church), and of the unity of that body on the earth at the beginning. Apostles and prophets upon earth, though a spectacle to angels in heaven, did not exercise their ministry in heaven; and the faithful who composed that unity, that body (the Church), were all upon earth.

The unity which I speak of is the unity of the Church, as a body on earth during this dispensation, the unity of a society here below. It was first produced by the sending of the Holy Spirit here below after Christ had ascended and been glorified; it only took place and existed after the sending of the Holy Spirit, and as the result of His mission. It is evidently something different from the unity of all the elect in heaven; for a great portion of these elect were already saved and removed from earth ere the unity that *is* spoken of began. It is a unity which belongs to the present time, between Pentecost and the coming again of the Lord, of which the Holy Spirit, sent down from above, was to be the strength. It is a unity which should have acted on the world, and consequently have been seen by the world. As the Saviour Himself said, "That they also may be one . . . that the world may *believe*," &c., and the manifestation of the Holy Spirit applied in effect to the welfare of the body here below. Further, that unity was visible at the beginning after Pentecost; all the manifested saints formed part of it. The joints of supply were all working in the unity of the body upon earth. Yes; there has been here below a manifestation of the unity of the body by the power of the Holy Spirit, carrying it out in all the joints of supply. These joints of supply did exist, and *were* active; and if any joint did not perform its functions

aright, the Holy Spirit, by means of the apostles, applied the remedy, although Jesus was no more on earth. "What will ye," says Paul, "shall I come to you with a rod, or in love, or in a spirit of meekness?" *Thus the glory of Christ was not in the dust* here below. The Church, filled with the Holy Spirit, one and united, reflected in the midst of the darkness of the night of the world the glory of that hidden One, of Jesus its beloved Saviour. This manifestation of the glory of Christ by the Church in unity no longer exists. Is that a matter of indifference?

To me it is a subject for tears and deep humiliation. The glory of Christ present, so to speak, in the Church on earth, by the power of the Holy Spirit, shed all its light on the cross, all its brightness on sin, and on the world. The cross, which began the Christian life, closed the life and hopes of the world; but it shone with all the brightness of the glory to which it led, and which was to be its crown. The cross and the crown were the two *termini* of the Christian life, the beginning and end of it. All the rest, all that lay between, was only passing away.

It was easy to be a stranger and a pilgrim, where the cross and the glory united together to place in its true light the world which had crucified the Lord of glory, where the world was for the heart—only *the empty tomb of Christ;* and for love—only the scene for a testimony borne to a glory and to a love which produced the ardent desire that He might come again quickly.

Is it so now? Are we united as at the beginning? Does that testimony of devotedness still exist? Are the glory of Christ and His coming things so present to the Church that every sacrifice is easy to it? that the cross is light for it? that the riches of this world are only for it an opportunity given of God to bear witness to His love,

only *unrighteous* riches of which one frees oneself, as of a burden, in order to cast them into the treasuries of Christ, that they may come out transformed and purified in the waters of His love?

Am I to be satisfied when people tell me that the unity of the Church, in the bosom of which all this did manifest itself, can no longer exist, because "the first Christians, who formed part of it, are dead"? Ought my heart and my conscience to content themselves with such an answer?

Reader, is your heart satisfied with it? If it be, I have done reasoning.

If the manifestation of the glory of Christ in us and by us here below on earth, in His body, which is the Church, does not touch you, I have nothing more to tell you. If the heart is indifferent to all this, there is no more reasoning for the Spirit of God. But if it be only knowledge that you lack, may God deign to bless my words to your heart!

The doctrine of the unity of the church, as a body, whether at the beginning or through the whole duration of the dispensation, is closely connected with the doctrine of the presence of the Holy Spirit here below. If He unites the members which are on earth to those who have departed [and will unite all together in glory hereafter,] is it not just as true, that, being on earth as regards the order of the dispensations, He necessarily unites into one body all the Christians who are on earth? It is perfectly certain that this it is which He did at the beginning.

If, then, the Holy Spirit does not now visibly unite the children of God into one body—if that is now impossible (for whatsoever reason it may be), it is evident that the state of things established by God on earth, as the means *of manifesting* His glory, and as the instrument of testi-

mony, has ceased to exist. You may give it what name you like—*failure, ruin, apostacy.** It is one of the gravest facts, of the deepest import, in the kingdom and in the dispensations of God.

In order that the force of the unity produced by the presence of the Holy Spirit may be better understood, I call attention to a fact. At the time of His first coming, Jesus, as Son of Man, was corporeally here below, although, as God, He was present everywhere. All the ways of God, on earth, were connected with that great fact; so it is also with respect to the Holy Spirit. Jesus, when He was going away, promised "another Comforter." That promise was fulfilled not many days after, and the Holy Spirit

* If the Holy Spirit gives us to penetrate through that which envelopes *the mystery of lawlessness*, and if thus, before the full manifestation of the apostacy to the world, we can say, "*There is the apostacy*," it seems to me that to condemn the anticipative application of this expression to those who walk in the spirit of the apostacy, and who will be the apostacy when the veil is removed—it seems to me, I say, that this is less profitable and less true than to warn the Church of the circumstances in which it is placed. [As Jude said: "Enoch . . . *prophesied of these*, saying, Behold, the Lord cometh . . . to execute judgment . . . and to convince all the ungodly . . . of all their hard speeches which ungodly sinners have spoken against Him," although they were still hidden in the bosom of the church, where they had got in unnoticed. Man, reasoning according to his own views, might say, They are not "these" at all. According to man he would be correct. In fact, they were not these *persons;* but the Holy Spirit says "of these," because, though hidden, they were of the same race. It was the same principle; they were the same men, morally speaking; only the discernment of the Spirit was necessary in order to designate them. Is it wrong to speak as the Holy Spirit speaks?] If anyone found a plant which produced poisonous fruit while it was not yet the season for it to bear its fruit, and said to an ignorant person, This plant bears poisonous fruit, pay great attention to it, would there not be more blessing for that person than if it had been said, See that plant, it does not bear poisonous fruit? [Or, than if nothing had been said about it?] The first remark might, perhaps, fail in exactness, and be less logical than the second; but would it be less true, less seasonable?

came down on the disciples, although He was present everywhere, inasmuch as He is God. According to the dispensation of God, the Holy Spirit dwells now also personally in the Church of God here below on earth. All the ways of God are connected with this great fact—the presence of the Holy Spirit in the Church. The Spirit bears a living testimony to the glory of the Son of God, as the Son Himself glorified the Father while He abode here below.

This doctrine of the coming down of the Holy Spirit, and of His abiding presence on earth, in the Church, is evidently of the deepest import in the question of the unity of the Church.

At the beginning, "the Lord added to *the Church* . . . such as should be saved."

The expression (1 Cor. xii. 26) "And whether one member suffer, all the members suffer with it" [and such like] is not applicable to the members of the body of Christ who are already in heaven. Either, then, this principle of love no longer finds any application, or the Church has yet a unity on earth, and must be viewed as a body which has "many members," but the members of which—of this body which is one, although *they* are "many" [members]—are but "one body." In its present state, that body has failed, is dilapidated, ruined, if you will.

The word apostacy has frightened some; it occurs in Scripture, however. As in Acts xxi. 21, *to forsake* Moses, *lit. apostacy from;* 2 Thess. ii. 3, *a falling away.* And a word almost itself occurs for *divorcement*, Matt. v. 31, xix. 7; and Mark x. 4. Apostacy supposes *the falling away from* an original position in which that which is spoken of *stood.*

The failure or fall of man in the present dispensation is

according to the analogy of all that ever came to pass until now. Sad are the proofs of the folly and weakness of man, and of the power of Satan, of our enemy, in every scene in which man has been tried.

Adam soon lost his innocency, and Eden.

Noah got drunk in his tent soon after the flood.

The Israelites made a golden calf before Moses came down from the mount.

Nadab and Abihu offered strange fire, before the days of their consecration were ended; and Aaron did not eat of the sin-offering as commanded.

Solomon, set up as king, in peace, fell into idolatry.

And even though the glory of Christ will have been manifested in the last days, the moment Satan is loosed, the nations will submit to him, and make war against the beloved city and camp of the saints.

The fall of man in the present dispensation, and the ruin of the dispensation, by means of man's unfaithfulness in keeping the deposit which was entrusted to him, is only a repetition of that which has been found in him from his creation downwards; in all the situations, in all the circumstances, in all the dispensations, in which he has been placed (or, alas! ever will be placed) on trial—failure, and nothing but failure, the result. If this did not take place in this dispensation, that would be which is contrary to the analogy of all that is presented to us in the history which is given to us in the Bible, and contrary to all that is revealed to us about man in all the dispensations of God.

P.S.—The subdivision of Christ's Church (His body) meets one on every hand. It puts me in mind (as all doubtless may have some separate portion of the form of

the Church) of those who parted the Saviour's garments among themselves; while that one vest which could not be rended, which was inseparably one in its nature, was cast lots for whose it should be; but in the meanwhile, the name of Him, the presence of the power of whose life would unite them all in appropriate order, is left exposed and dishonoured. I fear, indeed, that they have fallen too much into the hands of those who care not for Him, and that the Lord will never clothe Himself with them again, viewed in their present state. That could not be when He appears in His glory. I say it not in presumption or dislike to any (for it is a reproach to me, a grievous burden; it is a humbling, most afflicting thought).

There was a second temple raised, by the mercy of God, after the long Babylonish captivity; but, alas! they learned to trust in it too much, and to say, "The temple of the Lord, the temple of the Lord are these;" haughty, because of the Lord's holy mountain, they looked at it as adorned with goodly stones and gifts, and ceased to look to the Lord of the temple; ceased almost to walk by faith, or to have communion in the hope of the return of the Messenger of the covenant to be the glory of the latter house. The unclean spirit of idolatry may have been purged out, but the great question still remained, Is there the effectual presence of the Spirit of the Lord? or is it merely empty, swept and garnished? Blessing there was, but did they not disregard Him from whom it came, by pride and self-complacency, and seeking to turn it to their own, instead of going on to His, glory? If so, and (alas!) so it was, 1 Cor. x. 1–14 may apply it to ourselves, for things happened to them as types (or ensamples).

In conclusion. Faith boasts not itself in the faithfulness *of* Him in whom it is. That could not be in a case in

which the Lord has been put to shame in the "house of His friends," if one is of that house. Faith identifies itself rather; first, *with the Lord* (Ex. xxxii. 11–32), as did Moses of old, in zeal.

And secondly, with the sins of God's people, which are ours too, in deep humiliation of self, bearing them in confession before the Lord. Ezra and Nehemiah and Daniel and Ezekiel (chap. ix. of each book) and Paul and Peter and John are witnesses of this, concurring therein with the ensample of their Lord Himself. (Luke xiii. 33–35.)

O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him. Neither have we obeyed the voice of the Lord our God, to walk in His laws which He set before us by His servants the prophets. (Dan. ix. 8–10.)

And thirdly, in sympathy with the sorrows, misery, and even failure, of God's people, and in testimony too, as did Joshua and Caleb. Individual faithfulness does not prevent one feeling, in spite of oneself, the effect of the unfaithfulness of the company of which one forms a part; and though Joshua and Caleb reaped in the end the effect of their faithfulness, they experienced also, during the passage through the wilderness, the effect of the sins and unbelief of the assembly; nevertheless, not without receiving consolations and a strength in their hearts which the rest of the people did not enjoy. The members of the same body ought *to wish* and desire to suffer from the misery of the other members *through love*, through the Spirit of Christ and of charity. If they *will not* do so through love, they will have to do it through necessity and pressure from outside.

TWO PROPHECIES THROUGH A WICKED MAN.

JOHN xi. 49–52.

"Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of [or from] himself: but being high priest that year, he prophesied that Jesus should [lit. was going to] die for that nation; and not for that nation only, but that [lit. in order that] also he should [lit. might] gather together in [lit. into] one the children of God that were scattered abroad."

THE *first* of these two *predictions* found a fulfilment (Acts ii.); but still awaits its *fullest.* (Rom. xi. 26–32.)

The *second* is, that Jesus was going to die in order that He might gather together into one the children of God that were scattered abroad. Surely in "gathered together into one" there is *unity.* And the children of the heavenly family—of His Father and our Father, His God and our God (John xx. 17), were not known *as such* till He was risen; after that they knew Abba, and the First-born among many brethren, and the Spirit of adoption and the unity of the brotherhood in their own family. (1 John.) *Again,* Jesus, the *good* One, prophesied the same. (John xii. 24, 32.)

Reader, will your ignorance make void God's promise? or the truth of the realization of the unity which faith gives to me and to the rest of the children?

TWO REQUESTS OF THE LORD TO HIS FATHER.

JOHN xvii. 11, 12, 20, 21.

Verses 11, 12: "I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through [lit. in or by] Thine own name those whom Thou hast given Me, that they may be one, as we. While [lit. when] I was with them in the world, I kept them * in Thy name: those that Thou gavest Me I have kept [lit. guarded], and none of [lit. no one out of] them is lost [lit. has perished], but the son of perdition; that the Scripture might be fulfilled."

Verses 20, 21: "Neither pray [lit. ask] I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me."

BOTH of these *requests* are about *unity*.

The *first* request that as He the Son had preserved and guarded in His Father's name a people, through the days of His trial in humiliation [His Father had given them to Him] (*v.* 12), the Father should now keep them Himself according to what was involved in that name of the

* Jesus, besides being faithful as the responsible Master to His twelve apostles, had been thoughtful of the eleven in another way, even as of those to whom He had given title to become sons of God. (John i. 12, 13.) This the son of perdition shared not, for he had not received the Lord. The eleven He had kept in the power of the name of His own Father. Now, He asks the Father to keep [treasure up] them in His own name.

Father—My Father and your Father. When the Holy Spirit, promise of the Father, came down on Pentecost—gift of the Father through the Son (Acts ii. 33, 36), then the power and the instrumental means were evident; viz., the Holy Spirit's use of the apostles in testimony to the Lord Jesus, and working with it too. In the Galatian epistle we find, "Ye are all the sons of God through faith in Christ Jesus" (chap. iii. 26); and (chap. iv. 4, 6) "When the fulness of the time was come, God sent forth His Son, made [lit. become] of a woman, made [lit. become] under law, to redeem them that were under the law . . . that we might receive the adoption of sons [the adoption of sons; lit. son-place or sonship]. And because ye are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father." This flowed out of the place the Son was in; and was by the Holy Spirit Himself who was, and is, Spirit of God and of Christ. (Rom. viii.)

The expressions, "Holy Father, keep in Thine own name," "Whom I kept in thy name," put the relationship of the names of Father and Son very forward before the mind. It is the leading idea in the truth here presented. But *what* a way of putting it! that the reality of the relationship, right out from the heart and mind of the Father might be realized in us, "*that they may be one, as we.*"

The *second* contains another *unity*, and is "not for these alone, but for them also which shall believe on Me through their word," and here a visible result to be attained is stated, "That the world may believe that Thou didst send Me." The world cannot receive the Spirit of truth; for it sees Him not, nor knows [not having learnt or been taught of] Him. (John xiv. 17.) Nor can it know [intuitively *perceive*] the things of God. (1 Cor. ii. 10–16.) The unity

here is not as "in the name *of the Father*" (name or manifestation supposed by the title "Father," as used by Jesus), and as true, fully so, to Him, but "as Thou, Father, art in Me, and I in Thee, that they also may be one in us." The mode of manifestation is here in question. There was and is essential union between the Father and the Son, besides that of ostensible relationship and full fellowship (true also of the Holy Spirit) in counsels, plans (as well as nature), in truth, affections, thoughts, in life, or being, and in principle, and hence indirectly in outward practice and walk; that "they may be one, as we."

How near the *unity* and fellowship (unqualified by any let or drawback) lay to the Lord's mind when making these two *requests* (referred to above) is proved by what follows. In those *requests* He had, as Son of Man and One in service representing the Father, and accomplishing His will—in full intelligence and fellowship with the Father, yet in thorough dependence and obedience—asked two things as having full liberty to do so. But then follows what shows a change. He does not *request* as One in service *requesting* of One on an equality with Himself (which would well become Him as the perfect Servant of God and the Father); but says, knowing right well that all His actings were in full accordance with the Father's mind:

Verses 22, 23. "And the glory which Thou gavest Me I have given them; that [in order that] they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved me."

Unity twice spoken of. By His having given to us the glory which the Father had given to Him, He showed His

intention of all being shut in toward the end in His glory in perfect unity. When the millennial glory sets in, all that Christ is will shine into, and through us, as all that the Father is will shine unhinderedly into, and out through the Son; and this will make the Church, in that day, the vessel of the display through the Son of the Father's being and glory, *perfected in one!* And the world below *will know* that the Father sent the Son. The prince of this world, the god of this world, set aside as a usurper, and the Lord become the Father of an age (Isa. ix. 6), such will be the world's knowledge and acknowledgment (see Isa. iv. 4–6) as it looks up to the heavenly glory on high.

Wondrous addition made by the Lord to what He means to accomplish, "that the world *may know* that Thou hast . . . loved them as Thou hast loved Me." Yes, if we suffer with Him, we shall share His glory.

Secondly (which shows the fixedness of His mind about this unity) He adds:

Verse 24, "Father, I will that they also, whom thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world."

Not only are we to share the highest of the given redemption and salvation-glory—such his love and purpose—but His own heart's desire is that His nearest and dearest friends, partakers of His sorrow, should behold Himself there in "the more excellent glory;" in glory, eye-witnesses of His majesty, and hearing the voice uttered in heaven to Him in the excellent glory—"This is my beloved Son, in whom I have found my delight." Our object of adoration and worship when we are peacefully beholding His place in the highest glory!

Thirdly, He adds in verse 26, confirmatory of fellowship with Him and the Father, as verse 25 is of our complete severance from the world through His grace:

Verse 26. "And I have declared [lit. made known] unto them Thy name [*i.e.* that which is Thy manifestation under that title of Father], and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them."

As the two preceding blessings are, in their full import, *for the time to come*, yet hope *now* lays hold of both of them; and, in one sense, the second is *open* to us, in that the Son *is* already in the Father and in His glory, yet in the *third* we have a portion for the wilderness all through it. No one has seen God at any time; the only-begotten Son, which is [lit. He being] in the bosom of the Father, He has declared Him [lit. told out in detail]. (John i. 18). And again verse 14: "The word was made [lit. became] flesh, and dwelt among us, (and we beheld [contemplated] His glory, the glory as of the only-begotten of [or with] the Father) full of grace and truth;" "and (*v.* 16) of His fulness have all we received, and grace for grace." John could write of what he had known; have *we* no songs to sing while glorying in our God through our Lord Jesus Christ? (Rom. v. 11.) And what will it open into when we are with Himself above the Mount!

"INCLUSIVE" AND "EXCLUSIVE."

THERE is but one holy universal Church. It was formed by God at Pentecost, when the Holy Spirit (the promise of the Father) was sent down by Jesus (Lord and Christ in heaven) to form it, and to dwell in it. He makes all its parts to be one body, from Pentecost to the Lord's return. He works everything that is of God in them and by them, and is Himself that which makes them to be fitted for the Head glorified on high.*

Our marks, as members in particular of Christ, and also as a society or fellowship, are to be both "inclusive" and "exclusive." "Called out from evil and to be filled up with good," is every child of God, and it is such only who are *in position* in the body.

When first taken up we were all badness, and the good alone in God. But He shined into us the light of the knowledge of His glory in the face of Jesus Christ, sealing it with His Spirit, who formed in us an incorruptible seed, and made us partakers of the divine nature. The

* It is the promise of God, the Holy Spirit dwelling down here on earth among the quickened sons of God, which fits them and constitutes them the one Church—the body of that glorified Man, born of the Virgin Mary by the overshadowing, to whom it was said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke i. 35.) There is a unity of the Spirit and a unity *of the* faith. (Eph. iv. 3, 13.)

evil was covered and met to faith by Rom. vi.; the good found and made ours in spirit by Eph. ii. 4–10. The Church, however, is on earth, in a wicked world, and all and each individual in it has the law of sin and death in the vessels into which the treasure has been put. We have to bear about in the body the dying of the Lord Jesus therefore; and are always delivered unto death. For two reasons: 1st, we have sinful flesh, and Satan is near; 2nd, because God would have it hourly tested, and seen that the excellency of the power of keeping us is of God and not of us. His way is the way of *resurrection from the dead,* in life-long application. If evil breaks out, He judges it, for He is holy. God separates us from ourselves by forming and keeping Christ in us, who are changed into the same image from glory to glory.

The Church is, then, and each member of it must be, both *inclusive* and *exclusive;* and the excluding of evil by the including of the perfection of good, God in Christ, sealed home by the Spirit, as marking us to be Christ's through His quickening power.

God used the Christ in humiliation (Rom. vi.) to meet and free us from all that was contrary to us in nature, and to give us power over sin. God used the Christ in Eph. ii. 4–10 to separate us unto the very highest blessing in pure goodness. *Included* and *excluded* were in God's mind; let *included* and *excluded* be in your minds and in mine.

I *was* an atom, in perhaps the two hundred and fiftieth generation from Adam and Eve; six millenniums nearer the great white throne than was the hour of shutting out from Eden. *I am* now part of a company fitted for, espoused to, Christ; about to be the Bride, the wife expectant, of the Lamb.

Sin and its torrents of woe saved from! A loving

Saviour, my portion and my home! Sin and death judged; righteousness and life eternal gloried in!

In PRACTICE—the first duty down here, as to others, is to own and to confess and maintain the apostles' doctrine and fellowship, and the Church as God set it up. According to that I am to *include* myself and all that are Jesus Christ's, and are walking as saints—as those that are to exclude both all sin, and those that will walk contrary to the blessed truth we have received. The God-made church did so while intelligently under the rule of the Spirit and the Word. Many a man-made church cannot do so. Its self-made laws prevent it; or man-ruled, it sees not why it should do so, or how it can, as having members of its ownself, receive those who are not such.

The Church, object of faith, in the Word, counts that every true child of God is, to God's mind, a member in particular of Christ, that his place therefore is at the table, and that, to God's mind, he is subject to all the discipline of the Church, and of the house of God on earth. We must do likewise; *include* all such as on the muster-roll of God's Church, and as those who are excluded from sin's and world's and Satan's way.

Unholiness in theory, morality, doctrine, or practice, puts anyone under discipline (various in measures), for the chaste virgin espoused may not walk heedlessly. And discipline comes in correctively.

We cannot give up the faith as to the unity of the Church, nor act as if we did by going there where it has been and is denied; and we are bound by God's rules as to holiness, and can recognise no child of God who is unholy, save as being under the Father's or the Lord's discipline.

It is asked, "Would you receive a godly member of an

independent church to 'occasional communion?' or of one of the national establishments?"

Faith answers: "A child of God is a member of Christ, and is of the Church militant. All such we receive, because Christ has received them; they are permanently members of His body, though they know it not. If any such come, who are walking as the Word enjoins, receive them." If they come on that ground, all their own practical inconsistency rests with themselves. If I accepted them on the statement to "occasional communion," *I* make myself guilty as sanctioning that which the Word does not. It is one's duty, however, to them in love to explain to them, that all who are at the table are equally included under the doctrine and discipline of the written Word. This, I have found, has deterred many. But discipline is of the Lord and the Father, and many shirk owning themselves subject to it.

Again, in the fifty *isms* of the day there are some, the error and principles of which would forbid, by the fear of the Lord, any one who is of it being received. A Jesuit might be indeed a child of God, and wish to come. Faithfulness would say, "No; your avowed principles justify 'doing evil that good may come.'" So of Romanism. Socinianism denies Christianity.

A congregation ("Independent of the Independents," as its form is called in England) in Bristol acted, and persisted in acting, as if neither it nor its (so-called) members were responsible as believers to avoid indifferentism to the glory of Christ. Faith says, "Touch not the unclean thing, accredit not its letters commendatory, receive none such; they are not clean." Often there is leaven working and making itself manifest in the conduct, and that might exclude; and, alas! often does.

It is very kindly of denominational congregations to receive, or to be willing to receive, to the communion any who, not having their names in the book of "the members of it," might wish or be willing to be there; but they are not consistent in doing so, or if they have a clause in their rules to sanction it, that is a second departure from Scripture, as much as is their constitution.

But faith is consistent; it sees every child of God to be a member of Christ, and if not otherwise disqualified, it can receive him or them without difficulty.*

This is what one writing against the special membership of dissenting and self-made churches, assigned as one argument against their position: "If I am a member of the whole body, I am a member of the parts of this body, which meet in divers places; it is not a question of becoming such—I am such already. This is the principle I have always maintained, and on which I have insisted and acted. By the very fact that I am a Christian, I have all the claims of a member of the body wherever I may be found. It is not a right which I acquire by joining any particular body; it is a right which I possess as a member of the body of Christ."†

Strong ground for the one who is acting as honouring the holy universal Church of God, and not man-made national, or dissenting churches. But this existent fellow-

* Wherever the special membership of a humanly made and arranged church (as in nonconformity and national churches) is owned, the universality of God's Church is ignored so far forth; and their reception (as they say for occasional communion) of one not a 'regular member' is a practical inconsistency with them. Not so with those who, acting in faith of the universal church, can and ought to receive all who are holy. Holiness may not be compromised. Better walk alone all one's days than grieve the Holy Spirit.

† *The Collected Writings of J. N. Darby.* (Ecclesiastical.) Vol. i. *G. Morrish, 24,* Warwick Lane, London.

ship with the sons of God everywhere in God's Church *universal*, which forces [Peter saw that he must either accredit Cornelius and the work of God in his house, or give up his own standing, "Forasmuch then as God gave them the like gifts as unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?" (Acts xi. 17)] me to own them, does not obliterate that other word, "*Holy*." It grows out of it, to say the truth. The holiness is the parent of the universality. Our holiness is our separation from evil by the power of good revealed in us.

Receive therefore, I should say, every child of God who is walking with God.

But do not let your own distinctive position or ground be lost sight of or covered over; to quote a favourite text, "Let them return to thee, but go not thou to them." And insist too, I should add, upon discipline as being over all.

ON HERESY.

HERESY is not departing from the figure of truth, but from the Spirit of truth, and it is the spirit of the heretic we are called upon to judge as a work of the flesh more than *the fruit in the form* of doctrine.

The Scriptures are given to us by God as "a complete depository and standard of truth;" they contain all we need to know as Christians, and by them every error may be detected.

But who is the interpreter of Scripture? I answer, "The Holy Ghost." As the Lord Jesus Christ is more or less directly the subject of all Scripture testimony, so is the Holy Ghost the only authorised and infallible interpreter of it. True, He gives to each babe in Christ the unction whereby to know all things, and gives, too, various measures of capacity in understanding; He may also give teachers to the Church, and gifts of *wisdom* and *knowledge* as blessed links of connection between Himself, the Interpreter, and the children whom He teaches; diligence and carefulness of study, and a pure conscience undefiled have also their place in the learner. But still the Holy Ghost Himself alone is the Interpreter; to Him, as God, the plans of God and the glory of Christ are fully known and precious, and it is His ability, and willingness, and faithfulness which constitute the security that each

humble soul shall receive its own measure of truth. In honouring Him the saints find great power and enlargement and unity in the truth; and the reverse is true if they dishonour Him. May He guide us whilst considering "heresy."*

The first thing I would observe is that heresy is said to be a work of the flesh (Gal. v. 20), "the works of the flesh are . . . seditions, heresies, envyings." Whether the flesh is here looked at more immediately as the root whence heresy in the principle of it arises, or as the energy of the sects and factions in which heresy displays itself, matters not; both are true. If anyone, instead of looking for the Holy Spirit's guidance, dabbles with his own mind in Scripture, he will see either something in the book which is not there, or the contents of the book out of their proper order and relative importance, &c., and here heresy begins. He has, unconsciously perhaps, dishonoured the Holy Ghost, and honoured himself. The leaven of heresy, it may be, is now at work in him; if so, and if he does not judge himself, the leaven will by-and-by show itself. He will either broach things which are not at all in the book, or he will broach a connection of things which is not true, or he may diminish the importance of foundation truth, or magnify unduly the importance of some item or point of superstructure truth. How the

* The word αἵρεσις, heresy, means a choice; the verb αἱρετίζω, to heretise, occurs in Matthew xii. 18, "my servant whom *I have chosen*." There is another word akin to it, αἱρέομαι in Philippians i. 23, "What *I shall choose* I wot not." 2 Thessalonians ii. 13, "From the beginning *chosen* you." Hebrews xi. 20, *Choosing* rather to suffer."

The most insidious way in which this is done is setting the gifts above the Giver; trusting to the teacher or his wisdom, or to the divine mind in ourselves, and its measure of development, and thus really to forget the Person and agency of the Holy Ghost, without whose present energy everything will only work ruin.

captiousness shows itself matters not. He will deal with the truth not as a Spirit-led man would. Moreover, when the enemy is working by heresy, he rarely takes as instruments those who are offensive to human nature, yea, many natural beauties and ornaments may cover the plot; but the puffing and breaking of the bubbles within will soon call on the saints for judgment. If they do not anticipate the evil, it will rise and fall over; he will draw away disciples after him; a sect will be formed round himself, and the man is a heretic (Titus iii. 19); the progress of the work will, unless grace prevent it, be through the lowering of trust in Christ, and in the personal presence of the Holy Ghost, to destruction of the whole batch. (1 Peter ii. 1.)

Observe, heresy is a moral evil, and is inside the Church; it begins in a man interposing self in the place of the Holy Ghost as to the interpretation or apprehension of truth . . . the captiousness of the human mind becomes evident, and the evil works on to the schism of the body into sects. Thus heresy, it is to be observed, becomes in practice a denial of Philippians iii. 15–17.

Brethren, it is a solemn word: "*There must be also heresies among you*, that they which are approved may be made manifest among you." (1 Cor. xi. 19.) The Holy Ghost assures us that it is God alone who can and who will preserve His own; but the saints should watch. The poor of the flock I beseech to notice, that heresy has a great deal more to do with the *spirit* in which things are held and taken up, and propagated, than with the thing itself which is held or propagated. Every Christian, however simple, can watch the spirit in which friends hold and set out their views. Is it Christ-like? Is it like the apostles? Does it keep truth in its place and proportion?

Is conscience, and not only intellect, drawn into action? are questions the simplest can apply.

Observe, the words heresy and sect are in the Greek both *αἵρεσις*. The word is correctly rendered (Acts v. 17) the sect of the Sadducees, and (chap. xv. 3) of the Pharisees, and (chap. xxvi. 5) the straitest sect of our religion. These were parties or sects formed by Jews whose minds had played with the Jewish religion. That the common thought of Christ's religion was formed by a comparison of it with these sects is plain (see Acts xxiv. 5), where Tertullus accuses Paul before Felix of being "a ringleader of the sect of the Nazarenes," and (*v.* 14) Paul admits "that after the way which they call heresy, so worship I," and (chap. xxviii. 22) "as concerning this *sect* we know that it is everywhere spoken against," said the Jews at Rome to Paul.

As heresy begins with the natural mind playing with truth, so its mode and means of success are the getting the saints upon hard points and questions, and a *thinking* instead of praying. Paul communicated his gospel privately to them of reputation (Gal. ii. 2); the heretic does it privately also, but to the weak, and especially to women (2 Tim. iii. 6); and so in a twenty years' experience have I always found it, and this is obvious, because the simple, on the one hand, are often puzzled about conceits, for pressing which heretics have been excommunicated, and yet these are not heretics; they mourn over their own perplexities in secret, and trouble no one with them. On the other hand, they would oft, through ignorance, deny what the heretic would deny through wickedness. I press this because such is the only safe and sure test, and every Christian may use it; no other test, indeed, can apply, because while few have so

large a knowledge of history as to know in what forms of error as to doctrine heresy has been displayed, none can know the forms which it may hereafter take; and, besides, "error does not constitute heresy;" and again (as we shall see) the worst heresies grow out of *truths misapplied.*

As every man in sound mind intuitively feels it to be his duty to take care of human life, so every Christian is responsible to guard against heresy. Of course, in doing this great watchfulness must be kept over our own spirit. A man may be very positive in holding, and heady in pressing, fancies; such, for instance, as that "the world" in John iii. means "the elect world," or that all men are pardoned, though believers only are saved; or that the temple in Revelation xi. means the literal temple; or the overweening bias, the crotchet, might be devotedness; the great tribulation,* the sudden rapture, &c. His manner of holding and pressing his views might be as bad as his doctrine was defective, and yet grace might see that there was no sanction of evil—bitter herbs are not leaven—and the things after all may be kept in a subordinate place.

* I conceive saints in our days should mark and discountenance the way in which many, who hold opposite views on the subject, hold and press the point, Where will the Church be in the great tribulation? So far as man goes this way marks real mental disease, and to the spiritual mind it is heretical in tendency at least. And what is the effect of their dragging everyone after the same point, and giving it an under place as though (all-important as it is in connection with our hope) it formed part of our foundation? The Lord will neither hasten, nor delay, nor change, His movements because of our thoughts; neither will He teach concerning His movements those who will argue and think out truth, instead of *praying it out* as they were wont to do. When truth becomes a matter of argumentation, naughty arguments are sure to be had recourse to, inferences and consequences, and tradition, and threats perhaps used. They that do such (Rom. xvi. 17, 18), one has well said, "to the man who will systematise it, the Bible says, 'I am none of your sort.'" Canons of interpretation and human standards are poor things in sanctuary *light.*

Some heresies have been formed upon the denial of foundation doctrines, as Arianism, and some upon points of superstructure, as Anabaptism. But of all kinds of heresy, I conceive the worst is that which is so formed upon truth as to make truth appear to be on one side, and the Holy Ghost opposed *to it* on the other. If God saw me (for example) separating myself in spirit, affection, thought, or action, from the members of Christ now on the earth, to a section of it which was characterised either by knowledge of truth, or by supposed freedom from error, or if He saw me trying to form such a party, He would, I judge, see marks of incipient heresy. In both cases I should be opposing truth to the Holy Ghost; in the former case I set the Holy Ghost in life in the members, below knowledge or freedom from error; in the latter case, I, in practice, oppose knowledge, &c., to the Holy Ghost in *His mode of working;* for His aim is not to form *schools* well taught, or free from defect and error, but to build up the living members of God's household in separatedness to God and in brotherly love. If such a thing worked out into a sect it would be pre-eminently evil.

And it is to be observed, that not only is a sect which takes a truth for its basis, and opposes it to the Holy Ghost, the worst form of heresy; but also that the intensity of the evil increases directly as the purity of the truth; for example, a sect built upon a correct view of an ordinance would be bad; but a sect built upon a correct view of resurrection and glory, or any points about them, would be worse; yea, *worst of all* would be a sect built upon such a truth as the power of the Holy Ghost, through the blood of Christ, to give present peace with God, and this might easily be the case; it might result thus, because I hold assurance to be of the

Part Second.

CRITICAL.

PREFACE.

PIETY in the reading of Scripture is precious, and I thank God that there are many (whose mother tongue is English) who study the English Psalter.

Still to piety must be added *divine* intelligence, or we shall come short of blessing; for that which men call the *Old* Testament presents us with the providential and governmental ways of the Creator toward man *upon earth*. Man was on trial. After he had fallen, could he save himself? And it was not until the gospel of Jesus Christ the Saviour came, and was given forth in the *New* Testament, that life and immortality were brought to light. Man a ruined creature tried—is always man *lost*. Israel, indeed, will have passed through more than three thousand years of trial and failure as a nation ere it gives up its self-righteousness. A man as fallen *deserves* nothing at God's hand but rejection; but Christ, "the man that is Jehovah's fellow," "God manifest in flesh," *overcame* and *won* for Himself a place, in which, on God's behalf, He is now Saviour of the *lost*, Saviour to all who find grace to receive Him. He alone is a ruined sinner's refuge, Himself, who

died on the cross, and rose again, deserves everything at God's hand; this is through faith the believer's rest, and here should be the centre and end of our new, our eternal life.

If still standing upon his own ground as a mere creature, a man may find in the Psalms how others have been upon the path he is treading, and been, too, in deeper sorrow and difficulties than himself; but while still holding fast to *self*, he will not see how Christ suffered *for* our sins, and now lives *for* us who believe in Him, so that we may live to Him, and wait for Him till He comes to fetch us. Self and worldliness, and acting for time, will as naturally result from the one course as unselfishness, heavenly-mindedness, and living to God and Christ result from the other; viz., that of seeing Christ as the one great Person and subject of the Psalms. The testimony of the Holy Spirit in the Scriptures, as in His teaching, is always to Jesus and His works, &c.

No one can understand the Psalms aright who does not see Christ in them. Read any book without seeing the *writer's* mind in it, and you will misunderstand it.

Language supposes the power of intercommunion between those that use it. But it supposes more; viz., correspondence of mind, to some extent, in them, and not only the knowledge of the forms of speech of the particular language in question. These, however perfect they may be, are not equal to the mind that can use them, and which judges of their force, or else uses them amiss.

Wonderful and adorable is He who, being God, has Himself spoken as God manifest in flesh to man; and who has referred, too, to the pre-eminent authority of the *written* Word. (John v. 46, 47.) Man is thus left without *excuse*. And, note it, men could understand Him; for

through grace many *did* so, unto eternal life. He who made man Himself knows the mind and faculties of man; and He could, and did, use words with life-giving power, so as to bow the will of man, and move hearts and minds and consciences in those that received Him.

But more than this, God the Holy Spirit (owning the Anointed of God as the centre and end of all God's actings) has given to us not only *the truth* as presented in Jesus when down here, and who then went on high and sent down the Holy Spirit to form us down here for Himself, but He has also given us God's *counsel, plans, choice, ways*, and the outline of the future from the cross of the Christ (as the One in whom a heavenly and an earthly people were destined from before the foundation of the world to be secured) until His new heavens and new earth, yet to come, be set up.

Now observe this. He, Jesus, has been born of the Virgin Mary, by the Holy Spirit; has lived on this earth; has made good His testimony, and done His work. He suffered on Calvary, but now (risen from among the dead) He sits at God's right hand. Grace had from the beginning delighted in the Son; and it cast much in the histories of men of God down here (as Adam, Noah, Moses, David, &c.) into types of Him that was to come. And further, when He came as Messiah, and was rejected, He opened up His glory as the last Adam, life-giving Spirit, and Heir of all things. But Himself *has* come, *has* made atonement in death under judgment, and *is* now pardon and life-giver to the believer. Note this, because the first book of the Psalms (i. to xli.) gives us Himself and His position at His first coming; the experiences He then made, and what He did thereon. He had access to Jerusalem, and was found there; and there were in

Jerusalem and in the land Israelites who were waiting for the consolation promised. But He is now on high, earth rejected, though heaven honoured.

Now if I study the first three gospels, I get light divine upon this first book of the Psalms. They give me the pictures of Himself, and as going through His course of humiliation—the moral side of Himself and His life on earth, from Bethlehem till His receiving up into glory.

In the Acts and the Epistles, I get a God-inspired yet detailed commentary upon this humiliation and its results, whether immediate or on to the final state. Such being the case, I do not think it too much to say, that if I or you, reader, are acquainted as we (made partakers of the benefit) ought to be with the Gospels and Acts and Epistles, then the first forty-one Psalms will be read in the light of God, and not merely (blessed as that is) with reverence and piety. Of one thing we are *sure;* God, when He wrote these Psalms, used words correctly according to the truth of what was before His own mind and of that which came to pass. Read these Psalms according to God's mind in them, then according to that which was true as to the being, position, experiences, &c., of the Anointed man. They are given to us by God in the Gospels, Acts, and Epistles. And you will find both humbling enough, while so occupied, and intelligence to gladden your heart and brighten your mind through the operation of the Spirit given to those that believe. Nothing has struck my own mind, after the perusal of the Psalms and the Gospels, more than the moral impossibility of any created mind having originated the idea, firstly, of such a wondrous person as the Lord Jesus was, individually and morally too; and, secondly, of the necessity *for such* an One to be found and to come in if the whole

outline of truth as presented in the Psalter was to be made good.

So Saul of Tarsus, when locked up in nature's darkness, but glorying (after the flesh) in Abram and David, what a contrast from Paul when he saw that Jesus had taken Moses' place and David's! Read the epistle to the Hebrews, and contrast Paul with Saul, and the contrast is less, really, than when you see the contrasts between Christ with His Melchizedek priesthood, sin done away, and Aaron with his priesthood ever recalling sin to mind: the true tabernacle which the Lord pitched in heaven, and the perishable tabernacle in the wilderness. What a contrast!

Any translation which really contains one jot or one tittle at variance with the truth of Jesus Christ and any part of His work must, so far forth, be in error, and the error should be corrected. But while learning the truth through the text and by the Spirit, I must know God's truth, *His* subject in eternity, and heaven as *my* subject, ere I can correct my defects in doctrine, or read the Psalms aright.

Context is said by some to be *the key* to the Hebrew language. I have no objection to make to this statement. I wish it had been more followed out and acted upon. I remark, however, that the observation is *necessarily* true of every language. For instance, in Greek, let any one write a disquisition on the term "beginning" as connected with our Lord. If he does not mark and observe the contexts of Gen. i. 1, and Mark i. 1, and John i. 1, and its force generally in John, he will be without a right clue, even if he fall not into error. A teachable mind has to weigh forms and terms of a language ere using them; and much more important still in divine grace is the mind of the Spirit of God as given to the believer. (John vi. 52, 63; 1 Cor. ii.)

REMARKS ON THE ENGLISH PSALTER.

I WAS struck some years ago with the fact of there existing in English *two* authorized translations * of the Psalms of David, that of the Prayer Book, and that of the Bible. This fact, and another connected with it; viz., that so far from being identical, these two authorized versions differ widely the one from the other, both impressed me.

I had no leisure then in which to follow up the subject.

My lot had been cast providentially where the English language had sway, and I had received the authorized version as a gift from God in His grace and providence. But to that same providence I owed the knowledge of Hebrew and Greek and Latin, and felt called upon, whenever I could, to examine God's book as He wrote it, and to see how far man had, in any measure, mingled anything with the unsullied transparency of the Word. God's truth is so divine and unique, that it will shine forth even out of a defective translation. But this would not justify anyone in preferring, for any reason whatsoever, a bad to a good version of the same.

The painful impression (referred to above) was deepened

* Bagster and Sons, Paternoster Row, London, published these, side by side, with notes by L. C. L. Brenton; and also a hexaglot Psalter, presenting the Hebrew, and the Bible, and the Vulgate, and Jerome's, and the Prayer Book, and the LXX. versions in parallel columns, all visible at *one and the* same time.

when I had leisure to examine the books referred to on the previous page. It was also confirmed by the new translation into German in the recent Elberfeld Bible, &c.

I began to look at the question *seriously*, and this little book is one result thereof.

1. I have, in my prefatory remarks, set forth the test and touchstone, to which every statement as from Scripture must be submitted.

2. The correctness of this is confirmed by the Authorized Version. Its weak points and failures grew up out of comparative ignorance in the learned translators of the subject of Old Testament prophecy; viz., man, the human being, after the fall, in which the race was ruined, under the providence and government of God. He was tried as to whether he could restore himself. If they had seen *that* as the subject, they never would again and again have put the New Testament assembly forward in the Old Testament as that in which the promises to Israel were to be fulfilled. For the Old Testament presented man failed and failing while trusting to himself; the New Testament presents God's great salvation in Christ. Nor would they, if they had understood God's subject in the New Testament (viz., the Man that was Jehovah's fellow, winning, as the only obedient One, all things for Himself), ever have made His Church, as set up at Pentecost, to be the means of introducing the millennium instead of its ending in Babylon. Then will He come forth, His heavenly saints already with Him in heaven, and set up the kingdom on earth in Israel. *God* has used and honoured their translation. I bless His name for it. Yet through it would I go on toward something better.

3. Much, of course, turns upon the right understanding of what has been called by the Rabbis *moods* and *tenses*.

Can I present the difficulties in this part of the subject to the mere English reader? I judge it might be done, and done in a way that the thoughtful would see, first, the difficulty on the Hebrew side of the question; and secondly, by carefully comparing it with a supposed representative in English of the Hebrew Psalter, get valuable help, or at least food for thought.

In trying to do this, I would (with as little alteration as possible) use the English Bible translation; drawing out from it words, and marking in English what will correspond with the Hebrew *as to its moods and tenses;* this representation of the Psalms carrying in it the signs and marks of the table adjoined.

Hebrew grammarians tell us that there are *but* four moods (or modes) in Hebrew—the Indicative, the Infinitive, the Imperative, and the Participal forms.

And that it is only the Indicative which has *tenses* which mark *times.* The older writers call the first of these two *the Perfect;* and the second, *the Future* (now called by many *the Present*).

TABLE OF SIGNS AND MARKS.

INDICATIVE MOOD . . *p* to mark the English word which represents the Hebrew word, which the Rabbis say is a *perfect*, and which carries the pronominal affix (or sign of the person) *at its end.*

f to mark the English word which represents the Hebrew word, which the Rabbis say is a *future*, and which carries the pronominal prefix (or sign of the person) *before it.*

The persons in both are 1st, 2nd, and 3rd, sing. and plural.

INFINITIVE MOOD . .	*b*	to stand before every INFINITIVE.
IMPERATIVE MOOD . .	*c*	before every IMPERATIVE.
PARTICIPIAL FORMS . .	*d*	before every PARTICIPLE.
"AND" THE CONJUNCTION	*v*	to precede every "and," however translated, "and" being called in Hebrew *vav*.

Thus, Bible version:

Ps. i. 1. Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

v. 3. And whatsoever he doeth shall prosper.

Ps. ii. 8. Ask, &c.

Ps. iii. Title a Psalm of David, when he fled from Absalom, &c.

Ps. i. 1. "Walk," "stand,' "sit," are in Hebrew perfects.

v. 3. "Do," "prosper," are futures.

Ps. ii. 8. "Ask" is an imperative.

Ps. iii. Title "fled" is an infinitive.

Which might be represented thus:

Ps. i. 1. Blessed *is* the man that [p]has not walked in the counsel of the ungodly, [v]and in the way of sinners [p]has not stood, [v]and in the seat of [d]the scornful [p]has not sat.

v. 3. [v]And all that [f]he does [f]shall prosper.

Ps. ii. 8. "[c]Ask."

Ps. iii. Title [b]in his fleeing from, &c.

This may suffice for an illustration.

[What can be *observed* in any of the languages in which God has been pleased to write, I would state. Let others correct and add more.

1. Neither of the so-called *tenses* (both of which are in the Indicative Mood) has absolutely what we call a time of its own.

[p] *The preterite,* or *perfect,* naturally and properly refers man (but then it may do so *in one way or another*) to a past time; *e.g.* "In the beginning God [p]created the heaven and the earth. And the earth [p]was without form, and

void." (Gen. i. 1, 2.) By "created" and "was" God marked a time past; and we have *creation* and its original state ere it was afterwards *formed* to its state as fitted for Adam.

But then GOD says that He has a way of His own: "*He calleth things which are not as though they were.*"* (Rom. iv. 17.) He does so sometimes. And to the mind of man, if humble and attentive, there is no mistake likely to arise. God is in eternity, and if He speaks His purpose and intention, and speaks of it thus: "*I have made* thee a father of many nations," there is no mistake. To Him all time IS. People around Abraham might *jeer* him for his credulity. But Abraham (as we see Rom. iv.) knew the ground *he* was upon, and took God at His word. The fiat of God's word is a sure ground for faith to rest upon; and Abraham looked away from himself and his circumstances to God and His power and truthfulness. To this I may return again. But what the Rabbis called Pret. or Perf. is *contingent*, or *dependent*,† as to its time, as noticed above. And the use of the term "tense," either as to it or the other form, is calculated to lead the mind in a wrong direction.

f has still more of this *contingent, dependent* character about it. In *p* there is its own distinctive characteristic as past; and my *impression* is that none of the apparent exceptions are exceptions at all. The law stands good; only the law has a wider range than man's range; for man is man, and on earth and in time; but this mode and style of speaking is found to have been adopted by men,

* Gen. xii. to xvii. may be studied as to this way of God, and the prophets also, and the New Testament. Many instances are there.

† I prefer either of these terms (as giving a *positive* idea) to the term *aorist*, which (if I understand it) is *negative*.

holy and unholy, in Scripture. God speaks *in the past*, of that which is in counsel and purpose, and therefore as sure as if it were done already. Man will be found in Scripture to have so spoken where his own mind was fixed and settled that so it should be—changing will, his own mortality, the power of circumstances being overlooked, and surcharging with uncertainties his "I have done it." God is God, and eternity and heaven are His; and His counsels, plans, fiats, stand within His circle, and cover over to faith (now that they are revealed to us) all difficulties. But *f*, as I said, is more absolutely *contingent*. "Whatsoever he 'doeth shall 'prosper." (Ps. i. 3.) Here we have apparently a present time and a future *time*. It could be said of Christ, "All that He *does shall* prosper." He, the corn of wheat, had to die, that it might bring forth much fruit. His cross *here* and the throne *there* above are inseparable. In many a Scripture the Spirit has put forward for the faithful the attributes and character of Jehovah—His actings, too, as prayer-hearing, or as having appointed certain things to be hereafter, as glory or judgment. Faith would naturally say, "Thou *art* my Father and my God," and as naturally adds, "Therefore I wait for Thy Son to come and take us home to Thy house. As to what faith has given, I *am* pardoned, God is my Father; as to what hope waits for, it is to see the Lord Himself." *f* would be a contingent; and unless I get away from Hebrew, or want to subject Hebrew idiom to the idiom of another language, I had better give up the term *tense*.

But I may have to return to this. I give now a summary of Ps. i. and ii., a divine introduction to the Psalter:

Ps. i. Here the demonstrative article is twice used; in *v.* 1 once, and in *v.* 4 once.

v. 1 describes the blessedness of "The or That individual," who alone never had a blot from association with any of man's wicked confederacies.

v. 2. He knows no delight but in Jehovah's law, and is wholly occupied with it, and

v. 3. The one ever prosperous one. There is but one whom this suits.

But (mark the contrast) *v.* 4: "The ungodly" as a class. Alas! save one, there is none righteous, no not one (Rom. iii. 10); none have any stability here; none of them will have any standing in the judgment, any place among the righteous.

v. 6. Jehovah Himself is judge between the last Adam, together with those to whom He is a root, and the ungodly who turn their backs on Him.

Ps. ii. The one man dissociated from all evil down here (Ps. i.), has been rejected by man; but is here seen to be Jehovah's anointed.

vv. 1, 2. Vain and imbecile all men's efforts against Him whose cause is Jehovah's. (*vv.* 3-5). For He has said, Yet have I set Him king in Zion (*v.* 6). Himself, the earth-rejected one, reads out as Son from on high the decree and the promises to Him (7-9); and then in grace and mercy gives warning.

Study these two Psalms in themselves, and then study them in the Gospels and Acts and Epistles, according as the Holy Spirit there casts light on them through the Lord and His apostles and prophets. If you find enough to humble you, you will find enough, too, of light given to you about Himself who is the subject of them to make you worship and adore].

The portion above between brackets ([ ]) is no formal grammatical dictum, but a statement of impressions made upon my own mind while working through the whole

Psalter, so as to observe the *force* and power of the Rabbis' moods and so-called tenses, and tested by their current use therein, and the doctrines they lead to, and how far they agree with God's subject as before referred to. I have marked all the occurrences in Hebrew of *vav* (which is equivalent to our "and"), so that everything may be tested by that which is given in English. In working out this, my mind has *perhaps* formulated a theory which might admit of a clear statement. But if there is a theory coming to the birth, I would try and prove it ere I state it. But up to this moment I am still only learning.

As to *the statement* of "the law of *vav** conversive" (for so it was taught me)—that the introduction of a fresh "and" connected with a verb could turn a future into a past or a past into a future—I have long given it up. It could not be so. Nor if (misled by the Will-o'-the-Wisp light of "tenses") you admit it, will you find that it solves the difficulties. In a moss or bog you look out for an "and" to put you right, and find none; or, forgetful of your "and" occurrent, you go on sound in doctrine, because you have overlooked it, but know not what to do with it now that you have found it.

A law to be a law must be universal and undeviating. Such is not the case with the statement I have referred to, and it is no law. This Professor Lee and others have shown. To pull down is easier than to build up. Other statements have been made as containing the law of the so-called tenses, but not kept to by their own makers.

My present attempt is neither a new translation of the

* The doctrine of vav conversive. The *past* tense, with the prefix *vav*, expresses *future* time when preceded by "a verb in the *future* or by an *imperative*." And "the *future* tense, with the prefix *vav*, and dagesh in the following letter, is used to express the *past*."

Psalms nor "a word for word" translation. But if I, sitting down to my Hebrew Psalter with the Bible (English) in my hand, can so far remould it (the English) "clause for clause," according to the Hebrew—the English bearing remembrancers of all the "ands" occurrent, and of all the moods and other various verbal forms in Hebrew—it will, in the measure in which it at once retains, and recalls to mind the old treasure in English, and yet presents the Hebrew idioms, be of interest, and may be of value. Such a book as a young converted Hebrew, knowing Hebrew well, but English only colloquially, could understand, is just that at which I aim.

My intentional departures from the English Psalter were such as these:

1. To change Old English words whose meaning was formerly different from what it now is. The *old* word now misleads. For instance, "leasing" (Ps. iv. 2, v. 6) is not gleaning, but "lying;" "discomfit" (Ps. xviii. 14) for "discomfort." So "prevent" (Ps. xxi. 3; lix. 10; lxxix. 8; lxxxviii. 13; cxix. 147, 148) is equivalent to our modern word "anticipate." So Ps. xxix. 9, "discover" for "uncover, lay bare." So "quick" (Ps. lv. 15; cxxiv. 3) is "alive" (and not quickly), &c.

2. To mark the demonstrative article or pronoun by writing "the" with a large T—thus, "The" or "That"—and this even if it does not stand the first word in a sentence.

3. To put in italics all the words supplementary to the sense; but this is what the Authorized Bible Version has done.

4. To omit the "O's" ("O Jehovah," &c.). They are contrary to Hebrew custom and mind. A hundred "O's" *in a modern* prayer would tell of feeling in him who

prays, and of weakness; not of faith. Look at the New Testament.

5. To translate into *English* the titles at the heads of some of the Psalms, and any Hebrew word left *in* them, as Selah, Higgaion.

6. To render the word "Go-i" in Hebrew always Nation; and its plural, "Go-im," as Nations. "Gnam," People; and "Gnammim," as Peoples. "L'ummim" (a plural), as, side-nations, "Ohm," singular; and "Ummim," plural (which do not occur in book i.)

I *incline*, at present, to look at them as perhaps Gog and Magog, whether of the Old Testament or the New Testament (as Rev. xx. 8).

G. V. W. 5.1.77, Motuiki.

TRANSLATION OF PSALMS I.–XLI.

N.B. P goes before a *perfect* tense, and F before a *future* or *present*, of an indicative mood; B before an infinitive; C before an imperative; D before participles; V before Vav, &c., however else translated.

PSALM I.

1 Blessed *is* The man that Phas not walked in *the* counsel of *the* ungodly, Vand in *the* way of sinners Phas not stood, Vand in *the* seat of D*the* scornful Phas not sat.

2 But in *the* law of Jehovah his delight; Vand in his law Fhe meditates day Vand night.

3 VAnd *Phe was *to be* like a tree Dplanted by *the* rivers of waters, that Fbrings forth his fruit in his season; Vand his leaf Fdoes not wither; Vand all that Fhe does Fshall prosper.

4 Not so The ungodly; but like the chaff that *the* wind Fdrives away.

5 Therefore *the* ungodly Fshall not stand † in the judgment, Vor sinners in *the* congregation of *the* righteous.

6 For Jehovah *is* Dknowing *the* way of *the* righteous Vbut *the* way of *the* ungodly Fshall perish.

* See Rom. iv. 17. Such was the counsel of God.

† John v. 29. Query.

PSALM II.

1 Why [p]have raged *the* Nations, [v]and why do *the* side-nations * [f]imagine *a* vain thing?

2 Kings of *the* earth [f]do set themselves, [v]and [d]rulers [p]have taken counsel together, against Jehovah, and against his Anointed, *saying*,

3 [f]We will break asunder their bands, [v]and [f]cast away their cords from us.

4 [d]*He* sitting in the heavens [f]shall laugh; Adonay [f]shall have them in derision.

5 Then [f]shall he speak to them in his wrath, [v]and in his sore displeasure [f]vex them;

6 [v]Yet I [p]have set my King upon Zion, hill of my holiness.

7 [f]I will declare *the* decree: Jehovah [p]has said to me, my Son *art* thou; [t]This day [p]have I begotten thee.

8 [c]Ask of me, [v]and [f]I will give *thee the* Nations *for* thine inheritance, [v]and *for* thy possession *the* ends of earth.

9 [f]Thou shalt break them with a rod of iron; like a vessel of [d]a moulder [f]thou shalt dash them in pieces:

10 [v]And now ye kings [c]be wise; [c]be instructed ye [d]judges of earth.

11 [c]Serve Jehovah with fear, [v]and [c]rejoice with trembling.

12 [c]Kiss *the* Son, lest [f]he shall be angry, [v]and [f]ye perish *from the* way; for [f]does his wrath burn *even* as a little. Blessed *are* all [d]trusting in him.

* 'Leummim,' *side-nations.*

PSALM III.

1 A psalm of David. [b]In his fleeing from *the* face of Absalom his son.

2 Jehovah, how [p]have increased my troublers! many [d]those rising up against me;

3 Many [d]those saying of my soul, No help for him in Elohim. Pause.

4 [v]But thou, Jehovah, *art* a shield round about me; my glory, [v]and [d]the one lifting up my head.

5 *With* my voice to Jehovah [f]I cry; [v]and [f]he hears me from *the* hill of his holiness. Pause.

6 I [p]laid me down [v]and [f]I sleep; [p]I awoke; for Jehovah [f]sustains me.

7 Not [f]will I fear ten thousands of *the* People, that around [p]have set themselves against me.

8 [c]Arise, Jehovah; [c]save me, my Elohim; for [p]thou hast smitten all [d]my enemies *on the* cheekbone; *the* teeth of *the* ungodly [p]hast thou broken.

9 Of [or to] Jehovah *is* The salvation; on thy People *is* thy blessing. Pause.

PSALM IV.

1 For [d]the chief musician* on stringed instruments. A Psalm of David.

2 [b]In my calling, [c]hear me, Elohim of my righteousness; [p]thou hast made enlargement for me in the distress; [c]have mercy on me, [v]and [c]hear my prayer.

3 Ye sons of men, how long *is* my glory for a shame? [f]ye love vanity, [f]ye seek after lying. Pause.

4 [v]But [c]know that Jehovah [p]has set apart *the* godly for himself; Jehovah [f]hears [b]in my calling on him.

* Chief musician; lit. [d]*the one that has* excelled.

5 [c]Stand in awe, [v]and [f]ye shall not sin; [c]commune with your own heart on your bed, [v]and [c]be still. Pause.

6 [c]Sacrifice *the* sacrifices of righteousness, [v]and [c]trust in Jehovah.

7 Many [d]*are* saying, Who [f]will show us good? [c]Lift thou up *the* light of thy countenance on us, Jehovah.

8 [p]Thou hast put gladness in my heart, more than in *the* time their corn and their wine [p]increased.

9 In peace [f]will I both lay me down [v]and [f]sleep; for thou, Jehovah, alone, [f]makest me to dwell in safety.

Psalm V.

1 For [d]the chief Musician on The flutes. A psalm of David.

2 My words [c]give ear to, Jehovah, [c]consider my meditation;

3 [c]Hearken to *the* voice of my cry, my King [v]and my Elohim; for to thee [f]I pray.

4 Jehovah, *in the* morning [f]thou wilt hear my voice; *in the* morning [f]will I direct *my prayer* to thee, [v]and [f]will look up:

5 For thou *art* not *an* El desirous of wickedness; not [r]shall dwell with thee evil;

6 Not [f]shall stand [d]*the* foolish before thine eyes; [f]thou hast hated all [d]workers of iniquity.

7 [f]Thou wilt destroy [d]those speaking lies; Jehovah [r]abhors *the* man of blood [v]and deceit.

8 [v]But I,—in *the* multitude of thy mercy, [f]I will come *to* thy house; [f]I will worship toward *the* temple of thy holiness in thy fear.

9 Jehovah, [c]lead me in thy righteousness because of [d]my enemies; [c]make straight before my face thy way.

10 For *there is* nothing in their mouth* [d]upright; their inward part *is* wickedness; a sepulchre open their throat; with their tongue [f]they flatter.

11 [c]Destroy thou them, Elohim; [f]they shall fall by their own counsels; in *the* multitude of their transgressions [c]cast them out; for [p]they have rebelled against thee.

12 [v]But [f]shall rejoice all [d]those trusting in thee; for ever [f]shall they shout for joy; [v]and [f]thou defendest them; [v]and [f]shall be joyful in thee [d]the lovers of thy name.

13 For thou [f]wilt bless, Jehovah, *the* righteous; as a shield [f]wilt thou *with* favour compass him.

PSALM VI.

1 For [d]the chief Musician on stringed instruments. On The 8th. A Psalm of David.

2 Jehovah, not in thine anger [f]wilt thou rebuke me; [v]and not in thy hot-displeasure [f]wilt thou chasten me.

3 [c]Have mercy on me, Jehovah, for [d]weak *am* I; [c]heal me, Jehovah, for my bones [p]have been vexed.

4 [v]And my soul [p]has been sore vexed; [v]but thou, Jehovah, how long!

5 [c]Return, Jehovah, [c]deliver my soul; [c]save me for the sake of thy mercy.

6 For remembrance of thee, in death, *there is* none; *i* *the* grave† who [f]will give thee thanks?

7 [p]I have been wearied with my groaning; [f]I make swim my bed through all *the* night; with my tears n couch [f]I water.

8 Mine eye [p]has been consumed by grief; [p]it has wa old because of all [d]my enemies.

* Lit. 'his mouth'; *i.e.* the mouth of every one of them.—ED

† *It is* 'Sheol,' the grave; not Gehenna, hell.

9 [c]Depart from me, all [d]ye working iniquity; for Jehovah [p]has heard *the* voice of my weeping.

10 Jehovah [p]has heard my supplication; Jehovah [f]receives my prayer.

11 All [d]my enemies [f]shall be ashamed [v]and [f]shall be sore vexed; [f]they shall return; [f]they shall be suddenly ashamed.

PSALM VII.

1 A wandering-ode. Of David. Which [p]he sang to Jehovah, on the words of Cush *the* Benjamite.

2 Jehovah my Elohim, in thee [p]have I trusted; [c]save me from all [d]persecuting me, [v]and [c]deliver me;

3 Lest [f]he shall tear like a lion my soul, [d]rending in pieces, [v]and none [d]delivering.

4 Jehovah my Elohim, if [p]I have done this; if *the* existence of iniquity *is* in my hands;

5 If [p]I have rewarded evil *to* [d]*the* one peaceful to me; [v]yea, [f]I deliver [d]him being mine enemy causelessly:

6 [d]*The* enemy [f]shall persecute my soul, [v]and [f]take *it;* [v]yea, [f]tread down my life to the earth, [v]and [f]cause my honour to dwell in the dust. Pause.

7 [c]Arise, Jehovah, in thine anger, [c]lift up thyself because of *the* rage [d]of my enemies; [v]and [c]awake for me *the* judgment [p]thou hast commanded.

8 [v]So *the* congregation of side-nations [f]shall compass thee about; [v]and for its sake [c]return thou on high.

9 Jehovah [f]shall judge *the* Peoples; [c]judge me, Jehovah, according to my righteousness, [v]and according to my integrity upon me.

10 Assuredly, now, *the* wickedness of *the* wicked [f]shall come to an end; [v]but [f]thou wilt establish *the* righteous; [v]and [d]trier of hearts [v]and reins is righteous Elohim.

11 My shield *is* of Elohim, [d]saving *the* upright of heart.

12 Elohim *is* [d]judge of [or for] *the* righteous, [v]and El *is* [d]angry every day.

13 If [f]*one* turns not, his sword [f]will he whet; his bow [p]he has bent, [v]and [f]makes it ready;

14 [v]And for him [p]he has prepared instruments of death; he [f]works his arrows against [d]*the* persecutors.

15 Behold, [f]he travails with iniquity, [v]and [p]has conceived mischief, [v]and [p]has brought forth falsehood.

16 A pit [p]he made; [v]and [f]he digs it, [v]and [f]falls into *the* ditch [f]he makes.

17 His mischief [f]shall return on his own head, [v]and on his own pate his violence [f]shall come down.

18 [f]I will praise Jehovah according to his righteousness; [v]and [f]I will sing *the* name of Jehovah Most High, *as* praise.

Psalm VIII.

1 For [d]the chief-Musician on The wine Vat. A Psalm of David.

2 Jehovah our Lord [Adonim], how excellent thy name in all The earth! as to which [c]set* thou thy glory above The heavens.

3 Out of *the* mouth of babes [v]and [d]sucklings [p]hast thou ordained strength, because of [d]thy enemies [b]to still *the* [d]enemy [v]and [d]avenger.

4 When [f]I consider thy heavens, work of thy fingers, moon [v]and stars which [p]thou hast ordained;

5 What *is* man, that [f]thou art mindful of him? [v]and *the* son of man, that [f]thou visitest him?

6 [v]For [f]thou makest him a little lower than *the* angels [elohim], [v]and *with* glory [v]and honour [f]thou crownest him.

* The word rendered here "*set thou*" is in the *imperative*. It occurs *twenty-four* times in the Old Testament, and here *only* was translated [p] "*hast set*," which it *could not* be.

7 [f]Thou makest him to have dominion over *the* works of thy hands; all [p]thou hast put under his feet;

8 Sheep [v]and oxen all of them, [v]yea, also, beasts of *the* field;

9 Fowl of heavens [v]and fishes of The sea—[d]passing *the* paths of *the* seas.

10. Jehovah, our Lord [Adonim], how excellent thy name in all The earth!

Psalm IX.

1 For [d]the chief-Musician, concerning death for the son, A Psalm of David.

2 [f]I will praise Jehovah, with all my heart; [f]I will shew forth all thy marvellous works.

3 [f]I will be glad [v]and [f]rejoice in thee; [f]I will sing praise *to* thy name, Most High.

4 In [b]*the* turning back of [d]my enemies, [f]they shall fall [v]and [f]perish from thy presence.

5 For [p]thou hast maintained my right [v]and my cause; [p]thou satest in *the* throne [d]judging [or judge of] righteousness.

6 [p]Thou hast rebuked *the* Nations, [p]thou hast destroyed *the* wicked; their name [p]thou hast put out for ever [v]and ever.

7 O [d]enemy, destructions [p]have ended for perpetuity; [v]and cities [p]thou hast destroyed; their memorial [p]has perished *with* them.

8 [v]But Jehovah [f]endures for ever: [p]he has prepared for judgment his throne.

9 [v]And he [f]will judge *the* world in righteousness, [f]he will minister judgment to the side-nations in uprightness.

10 [v]And Jehovah [f]will be a refuge for the oppressed, a refuge for times in trouble.

11 [v]And [f]will trust in thee [d]those knowing thy name; for not [p]hast thou forsaken [d]those seeking thee, Jehovah.

12 [c]Sing praises to Jehovah, [d]*the* dweller *in* Zion: [c]declare among The Peoples his doings.

13 For [d]making inquisition for blood, them [p]he remembered; [p]not has he forgotten *the* cry of *the* humble.

14 [c]Have mercy on me, Jehovah! [c]consider [רְאֵה] my trouble [d]from my haters, [d]*thou that art* lifting me up from *the* gates of death:

15 That [f]I may shew forth all thy praise in *the* gates of *the* daughter of Zion; [f]I will rejoice in thy salvation.

16 *The* Nations [p]have sunk down in *the* pit [p]they made; in *the* net which [p]they hid, their own foot [p]has been taken.

17 Jehovah [p]has been known *by the* judgment [p]he has executed; in *the* work of his hands *the* wicked [d]*is* snared. Meditation. Pause.

18 *The* wicked [f]shall be turned into hell;* all *the* Nations forgetting Elohim.

19 For not alway—[f]shall be forgotten *the* needy;—[*nor* *the* expectation of *the* poor [f]perish for ever.

20 [c]Arise, Jehovah; [f]man shall not prevail; *the* Nations [f]shall be judged in thy presence.

21 [c]Put, Jehovah, fear on them; *the* Nations [f]shall know *that* they *are* men. Pause.

Psalm X.

1 Why, Jehovah, [f]standest thou in *the* distance? [f]thou hidest for *the* times in trouble!

2 In *the* pride of *the* wicked [f]he persecutes *the* poor; [f]they will be taken in *the* devices which [p]they have imagined.

* 'Sheol,' the grave.

3 For *the* wicked [p]has boasted of his soul's desire, [v]and [p]has blessed [d]*the* covetous;—Jehovah [p]has abhorred *him.**

4 *The* wicked according to *the* pride of his countenance, [f]will not seek; Elohim, *there is* none, *is* all his thoughts.

5 His ways [f]are grievous at every time; thy judgments *are* a height far above him; all [d]his enemies, [f]he puffs at them.

6 [p]He has said in his heart, [f]I shall not be moved, who *am* not for ever and ever in adversity.

7 Cursing [p]has filled his mouth [f]and deceit [v]and fraud; under his tongue mischief [v]and evil.

8 [f]He sits in *the* lurking-places of *the* villages; in the secret places [f]he murders *the* innocent; his eyes [f]are privily set against *the* poor;

9 [f]He lies in wait in the secret place, as a lion in his den; [f]he lies in wait [b]to catch *the* poor: [f]he catches *the* poor [b]by drawing him into his net;

10 [f]He crouches, he [f]humbles himself, [v]and *the* poor [p]have fallen by his strong ones.

11 [p]He said in his heart, El [p]has forgotten; [p]he has hid his face; [p]he has not seen—for ever;

12 [c]Arise, Jehovah, El [c]lift up thy hand; [f]thou wilt not forget *the* humble.

13 Wherefore [p]has *the* wicked contemned Elohim; [p]he has said in his heart, [f]thou wilt not require it.

14 [p]Thou hast seen *it*, for thou [f]beholdest mischief [v]and spite, [b]to requite *it* with thy hand; *the* poor [f]commits himself to thee; of *the* fatherless thou [p]hast been [d]*the* helper.

15 [c]Break thou *the* arm of *the* wicked [v]and evil; [f]thou wilt seek out his wickedness *till* [f]thou shalt not find *any.*

16 Jehovah *is* King for ever [v]and ever; *the* Nations [p]have perished out of his land.

* So A. V., but 'He has abhorred Jehovah' is better, which verse 13 would seem to confirm.—Ed.

17 *The* desire of *the* humble [p]thou hast heard, Jehovah; [f]thou preparest their heart, [f]thou causest thine ear to hear;

18 [b]To judge *the* fatherless [v]and oppressed, *till* not any more *the* man from The earth [f]shall repeat [b]to oppress.

Psalm XI.

1 For [d]the chief-musician. David's. In Jehovah [p]have I trusted; how [f]say ye to my soul, [c]Flee, bird, to your mountain:

2 For, lo, The wicked [f]bend *the* bow, [p]they have made ready their arrow on *the* string, *to* [b]shoot in *the* dark at *the* upright in heart.

3 If The foundations [f]are destroyed, *the* righteous what [p]has he done?

4 Jehovah *is* in *the* temple of his holiness; Jehovah, in the heavens *is* his throne; his eyes [f]behold, his eyelids [f]try *the* children of men:

5 Jehovah [f]tries *the* righteous; [v]but *the* wicked [v]and [d]the lover of violence his soul [p]has hated.

6 He [f]shall rain on *the* wicked snares, fire [v]and brimstone, [v]and a wind of burnings; portion of their cup.

7 For righteous Jehovah righteousness [p]has loved; his countenance [f]beholds *the* upright.

Psalm XII.

1 For [d]the chief-Musician on The 8th. A Psalm of David.

2 [c]Help, Jehovah; for *the* godly-man [p]has ceased; for *the* faithful [p]have failed from among *the* children of men.

3 Vanity [f]they speak, each with his neighbour; *with* lip of flatteries and with a double heart [*lit.* a heart and a heart] [f]do they speak.

4 Jehovah [f]shall cut off all lips of flatteries, *the* tongue [d]speaking proud things,

5 Which [p]have said, with our tongue [f]will we prevail; our lips *are* our own; who *is* lord [adon] over us?

6 For *the* oppression of *the* poor, for *the* sighing of *the* needy, now [f]will I arise, [t]saith Jehovah; [t]I will set *him* in safety *as to him that* [f]puffs at him.

7 *The* words of Jehovah *are* pure words; silver [d]tried in furnace of earth, [d]purified seven times.

8 Thou [t]shalt keep them, Jehovah; [t]thou shalt preserve them from this generation for ever.

9 *The* wicked [f]walk around, according to [b]*the* exalting of *the* vilest of *the* children of men.

PSALM XIII.

1 For [d]the chief-Musician. A Psalm of David.

2 Till when, Jehovah, [f]wilt thou forget me? For ever? Till when [t]hidest thou thy face from me.

3 Till when [f]shall I take counsel in my soul, sorrow *is* in my heart daily; till when [f]shall [d]mine enemy be exalted over me?

4 [c]Consider, [c]hear me, Jehovah my Elohim; [c]lighten mine eyes, lest [t]I sleep The *sleep of* death;

5 Lest [d]my enemy [t]shall say, [p]I have prevailed against him; my troublers [f]rejoice when [t]I am moved.

6 [v]But I in thy mercy [p]have trusted; my heart [f]shall rejoice in thy salvation; [f]I will sing to Jehovah, for [p]he has dealt bountifully with me.

PSALM XIV.

1 For [d]the chief-Musician. Of David. *The* fool [p]has said in his heart, No, Elohim. [p]They have been corrupt, [p]have done abominable works; *there is* none [d]doing good.

2 Jehovah [p]looked down from heaven on *the* children of men, [b]to see whether there *was the* existence of [d]an understanding one, [d]seeking Elohim.

3 [p]Have these all gone aside, together? [p]Have they become filthy? Is there none [d]doing good, none, *not* even one!

4 Whether [p]have all [d]the workers of iniquity no knowledge? [d]eating up my People [p]they have eaten bread; on Jehovah [p]have they not called.

5 There [p]they feared a *great* fear; for Elohim *is* in *the* generation of *the* righteous.

6 *The* counsel of *the* poor [f]you put to shame, because Jehovah *is* his refuge.

7 Who [f]will give *the* salvation of Israel out of Zion! [b]in Jehovah's leading captive* *the* captivity of his People, Jacob [f]shall rejoice, Israel [f]shall be glad.

Psalm XV.

1 A Psalm of David. Jehovah, who [f]shall abide in thy tabernacle? who [f]shall dwell in *the* hill of thy holiness?

2 [d]He walking uprightly, [v]and [d]working righteousness, [v]and [d]speaking *the* truth in his heart.

3 [p]He has not backbitten with his tongue; [p]he has not done to his neighbour evil, [v]and a reproach against his neighbour [p]he has not taken up.

4 [d]A vile person in his eyes [p]has been contemned; [v]and [d]the fearers of Jehovah [f]he honours; [p]he has sworn to [b]*his own* hurt, [v]and [f]he changes not.

5 His silver [p]he has not put out at usury; [v]and a bribe against *the* innocent [p]he has not taken; [d]doing these things [f]he shall never be moved.

* Rather 'turning back.'—Ed.

Psalm XVI.

1 A golden Psalm of David. [c]Preserve me, El; for [p]I have trusted in thee.

2 *My soul,* [p]thou hast said * to Jehovah, Adonay *art* thou; my goodness not to thee,

3 *But* to *the* saints that *are* on earth [v]and *the* excellent; in them *is* all my delight.

4 Their sorrows [f]shall be multiplied; [p]they have hastened *after* another; not [f]will I offer their drink-offerings of blood, [v]and not [f]will I take up their names on my lips.

5 Jehovah *is the* portion of my inheritance [v]and of my cup; thou [f]dost maintain my lot.

6 *The* lines [p]have fallen to me in pleasant *things;* yea, a heritage of beauty *is* mine.

7 [f]I will bless Jehovah, who [p]has given me counsel; my reins also [p]have instructed me in *the* night-seasons.

8 [p]I have set Jehovah before me always; because *he is* at my right hand, [f]I shall not be moved.

9 Therefore my heart [p]has been glad, [v]and my glory [f]rejoices; my flesh also [f]shall rest in hope.

10 For [f]thou wilt not leave my soul in hell;† [f]thou wilt not suffer thy holy one [b]to see corruption:

11 [f]Thou wilt make me to know *the* path of life; fulness of joys *is in* thy presence; pleasures at thy right hand for evermore.

Psalm XVII.

1 A prayer of David. [c]Hear, Jehovah, righteousness; [c]attend to my cry; [c]give ear to my prayer *which is* not from lips of deceit.

* The verb is feminine, so perhaps "*my soul,*" which is feminine, may be understood here.

† 'Sheol,' not *gehenna.*

2 From thy presence my sentence [f]shall come forth; thine eyes [f]behold upright things.

3 [p]Thou hast proved my heart; [p]thou hast visited *me at* night; [p]thou hast tried me, [f]thou wilt not find *anything;* [p]I have purposed it; my mouth [f]shall not transgress.

4 As to *the* works of men, by *the* word of thy lips I [p]have kept *from the* paths of *the* destroyer.

5 [b]Holding up my goings in thy pathways, my footsteps [p]have not slipped.

6 I [p]have called on thee, for [f]thou hearest me, El; [c]incline thine ear to me, [c]hear my speech.

7 [c]Shew thy lovingkindness, [d]causing to save by thy right hand [d]those trusting *in thee* [d]from those rising up *against them.*

8 [c]Keep me as *the* apple of *the* eye;* under *the* shadow of thy wings [f]thou wilt hide me.

9 From *the* face of *the* wicked who [p]have oppressed me, [d]my enemies against the soul, [f]they compass me about.

10 Their fat [p]has inclosed *them; as to* their mouth [p]they have spoken with pride.

11 *As to* our steps, [p]they have now compassed us in; their eyes [f]they set [b]to bow down on the earth,

12 Like as *a* lion [f]is greedy [b]to tear in pieces, [v]and as a young lion [d]lurking in secret places.

13 [c]Arise, Jehovah, [c]anticipate his face, [c]cast him down; [e]deliver my soul from *the* wicked *who is* thy sword:

14 From mortals *which are* thy hand, Jehovah, from mortals of the world; their portion *is* in *this* life, [v]and *with* thy hidden *things* [f]thou fillest their belly; [f]they are full of children, [v]and [p]have left their residue to their babes.

* 'The apple of the eye;' *lit.* '*the little man the daughter of the eye:*' a man looking into the eye of another, sees himself reflected there.

15 I,—in righteousness [f]will I behold thy face; [f]I shall be satisfied [b]in waking up *in* thy likeness.

PSALM XVIII.

1 For [d]the chief Musician. For the servant of Jehovah, David: who [p]spake to Jehovah *the* words of The [or This] very song in *the* day Jehovah [p]delivered him from *the* hand of all [d]his enemies, [v]and from *the* hand of Saul.

2 And [f]he says: Jehovah, my strength, [f]I love thee.

3 Jehovah my rock, [v]and my fortress [v]and [d]my deliverer; my El, my strength, [f]I trust in him; my buckler, [v]and horn of my salvation, my high-tower.

4 [f]I call on Jehovah, [d]*who is* praise-worthy: [v]and [f]I shall be saved from [d]my enemies.

5 Cords of death [p]compassed me, [v]and floods of belial [ungodliness] [f]make me afraid.

6 *The* cords of hell* [p]surrounded me: *the* snares of death [p]anticipated me.

7 In distress on me, [f]I call on Jehovah, [v]and [f]cry to my Elohim; [f]he hears my voice from his temple, [v]and my cry before his face [f]comes into his ears.

8 [v]And The earth [f]shakes and [f]trembles; [v]and *the* foundations of *the* hills [f]move [v]and [f]are shaken, for [p]there is wrath to him.

9 *A* smoke [p]went up out of his nostrils, [v]and fire from his mouth [f]devours: coals [p]were kindled by it.

10 [v]And [f]he bows *the* heavens, [v]and [f]comes down; [v]and darkness *is* under his feet.

11 [v]And [f]he rides on a cherub, and [f]flies; [v]yea, [f]he flies on *the* wings of *the* wind.

12 [f]He makes darkness his secret-place; round about

* 'Sheol,' not gehenna.

him, his pavilion *is* darkness of waters, thick-clouds of *the* skies.

13 From *the* brightness before him his thick-clouds [p]passed, hail [v]and coals of fire;

14 [v]And Jehovah [f]thunders in the heavens, [v]and *the* Most-High [f]gives forth his voice; hail [v]and coals of fire;

15 [v]And [f]he sends out his arrows, [v]and [f]scatters them; [v]and [p]he shot out lightnings, [v]and [f]discomforts them;

16 [v]And *the* channels of waters [f]are seen, [v]and *the* foundations of *the* world [f]are discovered at thy rebuke, Jehovah; at *the* blast of *the* breath of thy nostrils:

17 [f]He sends from above, [f]he takes me, [f]he draws me out of many waters,

18 [f]He delivers me from my strong [d]enemy [v]and from [d]those hating me; for [p]they were strong above me.

19 [f]They anticipate me in *the* day of my calamity; [v]but Jehovah [f]is for a stay to me;

20 [v]And [f]he brings me forth into a large place; [f]he delivers me, because [p]he delighted in me.

21 Jehovah [f]rewards me according to my righteousness; according to *the* cleanness of my hands [f]does he recompense me.

22 For [p]I have kept *the* ways of Jehovah, [v]and [p]have not wickedly departed from my Elohim.

23 For all his judgments *are* before me, [v]and [f]I put not away his statutes from me.

24 [v]And [f]I am upright with him, [v]and [f]keep myself from my iniquity.

25 [v]And Jehovah [f]recompenses me according to my righteousness, according to *the* cleanness of my hands in his eyesight.

26 With *the* merciful [f]thou wilt show thyself merciful:

with an upright mighty one [f]thou wilt show thyself upright;

27 With [d]*the* pure [f]thou wilt show thyself pure; [v]and with *the* froward [f]thou wilt show thyself froward.

28 For thou [f]wilt save an afflicted People; [v]but [f]wilt bring down eyes of exaltation.

29 For thou [f]wilt light my candle; Jehovah, my Elohim, [f]will enlighten my darkness.

30 For by thee [f]I run through a troop, [v]and by my Elohim [f]I leap a wall;

31 The El, his way *is* perfect; *the* word of Jehovah *is* [d]tried; a buckler he to all Those [d]trusting in him.

32 For who *is* Eloah besides Jehovah? [v]and who a rock save our Elohim;

33 The El, The one [d]girding me *with* strength, [v]and [f]he makes my way perfect;

34 [d]Making my feet like the hinds, [v]and [f]he sets me on my high places;

35 [d]Teaching my hands for the war, [v]and a bow of steel [p]has been broken *by* my arms.

36 [v]And [f]thou givest to me *the* shield of thy salvation; [v]and thy right hand [f]holds me up, [v]and thy gentleness [f]makes me great.

37 [f]Thou enlargest my steps under me, [v]and my feet [p]have not slipped.

38 [f]I will pursue [d]mine enemies, [v]and [f]overtake them, [v]and [f]not turn again till [b]their consuming.

39 [f]I wound them, [v]and [f]they are not able [b]to rise; [f]they are fallen under my feet.

40 [v]And [f]thou girdest me *with* strength for the battle; [f]thou subduest under me [d]those rising up against me,

41 [p]Thou hast given me [v]also *the* necks of [d]my enemies; [v]and [f]I will destroy those [d]hating me:

42 [f]They cry, [v]but none [d]saving *them;* on Jehovah, [v]but [p]he answered them not.

43 [v]Then [f]do I beat them small as dust before *the* face of *the* wind; as *the* dirt of *the* streets [f]I do cast them out.

44 [f]Thou deliverest me from *the* strivings of *the* People; [f]thou makest me for head of *the* Nations; a People [p]I have not known [f]shall serve me.

45 [b]At *the* hearing of *the* ear, [f]they will hear me; children of *the* stranger [f]will submit* themselves to me.

46 *The* children of *the* stranger [f]fade away, [v]and [f]are afraid out of their close places.

47 Jehovah *is* living,† [v]and [d]blessed *be* my rock; [v]and *the* Elohim of my salvation [f]shall be exalted;

48 The El *is* The one [d]giving requitals for me, [v]and [f]he will subjugate *the* Peoples under me;

49 [d]Delivering me [d]from my enemies; yea, [f]thou liftest me up from among [d]those rising up against me; from *the* man of violence [f]thou deliverest me.

50 Therefore [f]I give thanks to thee, Jehovah, among the Nations, [v]and to thy name [f]I sing praise.

51 [d]Magnifying salvation to his King; [v]and [d]showing lovingkindness to his Anointed, to David, [v]and to his seed for evermore.

Psalm XIX.

1 For [d]the chief-Musician. A Psalm of David.

2 The heavens [d]*are* declaring *the* glory of El; [v]and The firmament [d]showing *the* work of his hands:

3 Day to day [f]utters speech, [v]and night to night [f]shows knowledge;

4 No speech [v]and no language, but their voice [p]has been heard;

* Probably *feignedly submit to me.*

† 'Living,' an adjective.

5 Their line [p]has gone out through all The earth, [v]and their words to *the* end of *the* world; in them [p]has he set a tabernacle for the sun,

6 [v]And he as a bridegroom [d]going out of his chamber, [f]he rejoices as a strong one [b]to run a race;

7 His going forth *is* from *the* end of The heavens, [v]and his circuit to *the* ends of them; [v]and nothing [d]has been hid from *the* heat thereof.

8 *The* law of Jehovah *is* perfect, [d]converting *the* soul; *the* testimony of Jehovah [d]*is* sure, [d]making-wise *the* simple.

9 *The* statutes of Jehovah *are* right, [d]rejoicing *the* heart; *the* commandment of Jehovah *is* pure, [d]enlightening *the* eyes.

10 *The* fear of Jehovah *is* clean, [d]enduring for ever; *the* judgments of Jehovah *are* truth, [p]they have been righteous altogether.

11 These *are* [d]to be desired more than gold, [v]and than much fine gold; [v]and sweeter than honey [v]and *the* honeycomb.*

12 Also by them *is* thy servant [d]warned; [b]in keeping of them *is* great reward.

13 Who [f]understands *his* errors? [c]cleanse thou me from [d]secret things.

14 [c]Keep back thy servant also from presumptuous things; [f]they shall not have dominion over me; then [f]I shall be upright; [v]and [p]I have been innocent from† *the* great transgression.

15 *The* words of my mouth, [v]and *the* meditation of my heart, [f]will be acceptable in thy sight, Jehovah, my strength [v]and [d]my redeemer.

* Marg., 'The dropping of honeycombs.'

† Or 'clear, guiltless of.'

Psalm XX.

1 For [d]the chief-Musician. A Psalm of David.

2 Jehovah [f]hears thee in *the* day of trouble; *the* name of *the* Elohim of Jacob [f]defends thee;

3 [f]Sends thee help from *the* sanctuary, [v]and [f]strengthens thee out of Zion;

4 [f]Remembers all thy offerings [v]and [f]accepts thy burnt sacrifice. Pause.

5 [f]Grants thee according to thine heart, [v]and [f]fulfils all thy counsel.

6 [f]We will rejoice in thy salvation, [v]and in *the* name of our Elohim [f]we will set up banners; Jehovah [f]fulfils all thy petitions.

7 Now [p]I have known that Jehovah [p]has saved his Anointed; [f]he will hear him from *the* heavens of his holiness, with *the* strength of *the* salvation of his right hand.

8 These of the chariot, [v]and these of horses; [v]but we [f]will make mention of *the* name of Jehovah our Elohim.

9 These [p]have been brought down and [p]have fallen; [v]but we [p]have risen [v]and [f]stand upright.

10 Jehovah [c]save The king; [f]he hears us in the day of [b]our calling.

Psalm XXI.

1 For [d]the chief-Musician. A Psalm of David.

2 Jehovah, in thy strength *the* king, [f]shall joy; [v]and in thy salvation how greatly [f]shall he rejoice.

3 Desire of his heart [p]thou hast given to him, [v]and request of his lips [p]thou hast not withholden. Pause.

4 For [f]thou dost anticipate him *with* blessings of goodness; [f]thou settest a crown of pure gold on his head.

5 Life [p]he asked from thee, [p]thou gavest to him length of days for ever and ever.

6 Great *is* his glory in thy salvation; honour [v]and majesty [f]thou layest on him.

7 For [f]thou dost make him blessings for ever; [f]thou dost make him glad with the joy of thy countenance.

8 For The king [d]*is* trusting in Jehovah, [v]and in *the* loving-kindness of *the* Most High, not [f]shall he be moved.

9 Thine hand [f]shall find out all [d]thine enemies; thy right hand [f]shall find out [d]those hating thee.

10 [f]Thou shalt make them as an oven of fire in *the* time of thine anger; Jehovah in his wrath [f]will swallow them up, [v]and fire [f]shall devour them.

11 Their fruit [f]wilt thou destroy from *the* earth, [v]and their seed from among *the* children of men.

12 For [p]they intended evil against thee; [p]they imagined a mischievous device, *which* [f]they are not able *to do.*

13 For [f]thou wilt make them turn *the* back; [f]thou wilt make ready on thy *bow* strings against *the* face of them.

14 [c]Be exalted, Jehovah, in thy strength; [f]we will sing [v]and [f]praise thy power.

PSALM XXII.

1 For [d]the chief-Musician, on *The* hind of The dawn. A Psalm of David.

2 My El, my El, why [p]hast thou forsaken me! far from helping me, *the* words of my roaring.

3 My Elohim, [f]I cry in *the* daytime, [v]but [f]thou hearest not, [v]and in *the* night season, [v]and *there is* no silence to me.

4 [v]But thou *art* holy, [d]the one inhabiting *the* praises of Israel.

5 In thee our fathers [p]trusted; [p]they trusted, [v]and [f]thou rescuest them;

6 To thee [p]they cried [v]and [p]were delivered; in thee [p]they trusted, [v]and [p]were not confounded.

7 [v]But I a worm [v]and no man; a reproach of men [v]and [d]despised of *the* People.

8 All [d]seeing me [f]scornfully laugh at me; [f]they shoot out *the* lip, [f]they shake *the* head,

9 [b]Rolling on Jehovah, [f]he rescues him; [f]he will draw him forth, for [p]he delighted in him.

10 For thou *art* [d]the taker of me out of *the* womb; [d]making me hope on *the* breasts of my mother.

11 Upon thee [p]was I cast from *the* womb; from *the* belly of my mother, my El *art* thou.

12 [f]Thou wilt not be far from me; for trouble *is* near; for none [d]helping.

13 Many bulls [p]have compassed me; strong *ones* of Bashan [p]have beset me round.

14 [p]They gaped on me their mouths, *as* a lion [d]ravening [v]and [d]roaring;

15 [p]I have been poured out like water, [v]and all my bones [p]have been out of joint; my heart [p]has been like wax, [p]it has been melted in *the* midst of my bowels.

16 My strength [p]has been dried up like a potsherd; [v]and my tongue [d]cleaved *to* my jaws; [v]and [f]thou bringest me to *the* dust of death.

17 For dogs [p]have compassed me; *the* assembly of [d]*the* wicked [p]have enclosed me; [p]they pierced my hands [v]and my feet.

18 [f]I tell all my bones; these [f]look, [f]they stare on me.

19 [f]They part my garments among them, [v]and [f]cast *the lot on my* vesture.

20 [v]But thou, Jehovah, [f]art not far off. My strength, for my help [c]haste thou;

21 [c]Deliver my soul from *the* sword; my darling* from *the* hand of *the* dog.

22 [c]Save me from *the* mouth of *the* lion; [v]even from *the* horns of *the* unicorns, [p]thou hast heard me.

23 [f]I will declare thy name to my brethren; in *the* midst of *the* congregation [f]will I praise thee.

24 Fearers of Jehovah, [c]praise him; all ye *the* seed of Jacob [c]glorify him; [v]and [c]fear before him, all ye *the* seed of Israel.

25 For [p]he has not despised [v]and [p]he has not abhorred *the* affliction of *the* afflicted one; [v]and [p]he has not hidden his face from him; [v]and [b]in his crying to him [p]he heard.

26 Of thee my praise *shall be* in *the* great congregation; my vows [f]will I pay before his fearers.

27 *The* meek [f]shall eat [v]and [f]be satisfied; [d]those seeking him [f]shall praise Jehovah; your heart [f]shall live for ever.

28 All *the* ends of *the* earth [f]shall remember [v]and [f]turn to Jehovah; [v]and all *the* kindreds of *the* Nations [f]shall worship before thee.

29 For to Jehovah *is* The kingdom; [v]and [d]*he* ruling among the Nations.

30 All *the* fat of *the* earth [p]have eaten [v]and [f]worship; all [d]going down to *the* dust [f]shall bow before him; [v]and his own soul [p]he† has not kept alive.

31 *A* seed [f]serves him; [f]it shalt be accounted to Adonay for a generation.

32 [f]They come [v]and [f]declare his righteousness to a People [d]about to be born; for [p]he has done *it*.

* 'My only one' would be better.

† He or "one," like the French "on."

Psalm XXIII.

1 A Psalm of David. Jehovah [d]*is* shepherding me: [f]I do not want.

2 In pastures of greenness [f]he makes me to lie down; by waters of rest [f]he leads me;

3 My soul [f]he restores; [f]he leads me in paths of righteousness, for the sake of his name.

4 Yea, though [f]I walk in *the* valley of *the* shadow of death, [f]I will not fear evil; for thou *art* with me, thy rod and thy staff, these [f]comfort me.

5 [f]Thou preparest before me a table in *the* presence of [d]my enemies; [p]thou hast anointed my head with oil; my cup runs over.*

6 Surely goodness [v]and lovingkindness [f]will follow me all *the* days of my life; [v]and [p]I have dwelt in *the* house of Jehovah for ever.†

Psalm XXIV.

1 For David. A psalm. The earth *is* for Jehovah [v]and its fulness; *the* world [v]and [d]those dwelling in it:

2 For he [p]has founded it on *the* seas, [v]and [f]establishes it on *the* floods.

3 Who [f]ascends into *the* mount of Jehovah; [v]and who [f]shall stand in *the* place of his holiness?

4 Clean of hands [v]and *the* pure of heart; who [p]has not lifted up his soul to vanity [v]and [p]has not sworn deceitfully:

5 [f]He shall receive blessing from Jehovah, [v]and righteousness from *the* Elohim of his salvation.

6 This *the* generation of [d]those following him, [d]seeking thy face, Jacob. Pause.

* *Marg.*, '*has* moisture.'

† *Lit.* 'for length of days.'

7 [c]Lift up ye gates your heads; [v]and be you lifted up, you doors of everlasting; [v]and *the* king of The glory [f]shall come *in.*

8 Who *is* this king of The glory? Jehovah strong [v]and mighty, Jehovah mighty in battle.

9 [c]Lift up ye gates your heads; [v]and [c]lift up ye doors of everlasting: [v]and *the* king of The glory [f]shall come *in.*

10 Who, He, this king of The glory? Jehovah of hosts, He *is* King of The glory. Pause.

PSALM XXV.

1 For David. To thee, Jehovah, [f]I lift up my soul:

2 My Elohim, in thee [p]have I trusted, [f]I shall not be ashamed; [d]my enemies [f]shall not triumph over me;

3 Yea, not any [d]of those waiting on thee [f]shall be ashamed: The [d]transgressors without cause [f]shall be ashamed.

4 [c]Show me thy ways, Jehovah; [c]teach me thy paths.

5 [c]Lead me in thy truth, [v]and [c]teach me; for thou *art* Elohim of my salvation; on thee [p]have I waited all The day.

6 [c]Remember, Jehovah, thy tender-mercies [v]and thy lovingkindnesses; for these *are* ever of old.

7 *The* sins of my youth [v]and my transgressions [f]thou wilt not remember: thou, according to thy lovingkindness [c]remember thou me, for the sake of thy goodness, Jehovah.

8 Good [v]and upright *is* Jehovah; therefore [f]will he teach sinners in the way.

9 [f]He will guide *the* meek in judgment; [v]and *the* meek [f]will he teach his way.

10 All *the* paths of Jehovah *are* lovingkindness [v]and truth [d]to those keeping his covenant [v]and his testimonies.

11 For the sake of thy name, Jehovah, [p]thou hast pardoned [v]also my iniquity, for it *is* great.

12 Who this The man fearing* Jehovah? [f]he will teach him in *the* way [f]he will choose.

13 His soul [f]shall dwell in good; [v]and his seed [f]shall inherit *the* earth.

14 *The* secret of Jehovah *is* for *those* fearing him [v]and his covenant, [b]to make them know *it*.

15 My eyes *are* ever toward Jehovah; for he [f]will pluck my feet out of *the* net.

16 [c]Turn thou to me, [v]and [c]have mercy on me, for solitary [v]and afflicted *am* I.

17 *The* troubles of my heart [p]have been enlarged; out of my distresses [c]bring me.

18 [c]Look on my affliction [v]and my pain, [v]and [c]forgive all my sins.

19 [c]Look on [d]my enemies, for [p]they have increased, [v]and [p]they have hated me *with* hatred of violence.

20 [c]Keep my soul, [v]and [c]deliver me; [f]I shall not be ashamed, for [p]I have trusted in thee.

21 Integrity [v]and uprightness [f]will preserve me; for [p]I have waited on thee.

22 [c]Redeem, Israel, Elohim out of all his troubles.

Psalm XXVI.

1 For David. [c]Judge me, Jehovah, for I [p]have walked in my integrity, [v]and in Jehovah [p]I have trusted; [f]I shall not slide.

2 [c]Examine me, Jehovah, [v]and [c]prove me; [c]try my reins [v]and my heart;

3 For thy lovingkindness *is* before mine eyes; [v]and [p]I have walked in thy truth;

* 'Fearing,' adjective.

4 [p]I have not sat with vain mortals, [v]and with [d]dissemblers [f]I go not;

5 [p]I have hated *the* congregation of [d]evil-doers, [v]and with *the* wicked [f]I will not sit.

6 [f]I will wash in innocency my hands, [v]and I will compass thy altar, Jehovah:

7 [b]To make known with *the* voice of thanksgiving; [v]and [b]to tell of all thy [d]wondrous-works.

8 Jehovah, [p]I have loved *the* habitation of thy house, [v]and *the* place of *the* dwelling of thy glory.

9 [f]Thou wilt not gather with sinners my soul, [v]and with men of blood my life;

9 As to whom in their hands *is* mischief, [v]and their right hand [p]has been full of bribes:

10 [v]But I, in my integrity [f]will walk; [c]redeem me, [v]and [c]be merciful to me.

11 My foot [p]has stood in an even place; in *the* congregations [f]will I bless Jehovah.

Psalm XXVII.

1 For David. Jehovah, my light [v]and my salvation. Of whom [f]shall I be in fear? Jehovah *the* strength of my life, of whom [f]shall I be afraid?

2 [b]In drawing near to me [d]*the* wicked, [b]to eat up my flesh, my foes [v]and [d]my enemies against me these [p]stumbled [v]and [p]fell.

3 If a camp [f]encamps against me, my heart [f]shall not fear; if war [f]rises against me, in this *am* I [d]confident.

4 One *thing* [p]have I desired from Jehovah, that [f]will I seek after; [b]my dwelling in *the* house of Jehovah all *the* days of my life, [b]to behold *the* beauty of Jehovah, [v]and [b]to enquire in his temple.

5 For [f]he will conceal me in his pavilion in *the* day of trouble, he will hide me in *the* secret of his tabernacle; on a rock [f]will he set me up.

6 [v]And now my head [f]shall be lifted up above [d]my enemies round about me, [v]and [f]I will offer in his tabernacle sacrifices of joy; [f]I will sing, [v]even [f]I will sing praises to Jehovah.

7 [c]Hear, Jehovah, *with* my voice [f]I cry; [v]and [c]have mercy on me, [v]and [c]answer me.

8 To thee [p]said my heart, [c]Seek ye my face; thy face, Jehovah, [f]I will seek:

9 [f]Thou hidest not thy face from me, [f]thou puttest not in anger thy servant away; my help [p]hast thou been: [f]thou wilt not leave me, [v]and [f]thou wilt not forsake me, God of my salvation.

10 When my father [v]and my mother [p]forsook me, [v]even Jehovah [f]takes me up.

11 [c]Teach me thy way, Jehovah, [v]and [c]lead me in a plain path, because of [d]my enemies.

12 [f]Thou wilt not give me over to *the* desire of my enemies, for witnesses of lies [p]have risen up against me, [v]and *those* breathing* out cruelty: *they'l triumph,*

13 Unless [p]I have believed [b]to look on *the* goodness of Jehovah in *the* land of *the* living.

14 [c]Wait thou on Jehovah; [c]be strong, [v]and [f]he will strengthen thy heart, [v]even [c]wait on Jehovah.

Psalm XXVIII.

1 For David. To thee, Jehovah, [f]I cry, my rock; [f]thou wilt not be silent as to me, lest, *if* [f]thou art silent as to me, [p]I [v]even have become like [d]those going down *to the* pit.

* 'Breathing,' an adjective.

2 [c]Hear *the* voice of my supplications, [b]in my crying to thee, [b]in *the* lifting up of my hands to *the* oracle of thy holiness.

3 [f]Thou wilt not draw me away with *the* wicked, [v]and with [d]the workers of iniquity, [d]speaking peace with their neighbours, [v]and mischief in their hearts.

4 [c]Give to them according to their work, [v]and according to *the* wickedness of their endeavours: according to *the* work of their hands [c]give to them; [c]return to them their desert.

5 Because [f]they regard not *the* works of Jehovah [v]and *the* operation of his hands; [f]he will destroy them, [v]and [f]not build them up.

6 [d]Blessed *be* Jehovah, because [p]he has heard *the* voice of my supplications.

7 Jehovah *is* my strength [v]and my shield; in him my heart [p]trusted, [v]and [p]I have been helped; [v]and my heart [f]greatly rejoiceth: [v]and with my song [f]I will praise him.

8 Jehovah *is* strength to them, [v]and *the* strength of *the* salvations of his anointed *is* he.

9 [c]Save thy People, [v]and [c]bless thy inheritance; [v]and [c]feed them, [v]and [c]lift them up for The ever [eternity].

Psalm XXIX.

1 A Psalm of David. [c]Give to Jehovah, ye sons of *the* mighty, [c]give to Jehovah, glory [v]and strength.

2 [c]Give to Jehovah, *the* glory of his name; [c]worship toward Jehovah in *the* beauty of holiness.

3 *The* voice of Jehovah *is* on The waters; El of The glory [p]has thundered; Jehovah *is* on many waters.

4 *The* voice of Jehovah *is* in power; *The* voice of Jehovah in majesty.

5 The voice of Jehovah [d]breaking cedars; [v]and Jehovah, [f]he breaks *the* cedars of The Lebanon.

6 [v]And [f]he makes them skip as a calf,—Lebanon [v]and Sirion as *the* young of unicorns.

7 *The* voice of Jehovah [d]dividing the flames of fire;

8 *The* voice of Jehovah [f]shakes *the* wilderness; Jehovah [f]shakes *the* wilderness of Kadesh;

9 *The* voice of Jehovah [f]makes the hinds to calve, [v]and [f]lays bare the forests, [v]and in his temple each of his [d]speaking of glory.

10 Jehovah on the flood [p]has sat; [v]yea, Jehovah [f]sits King for ever.

11 Jehovah, strength to his People [f]gives; Jehovah [f]blesses his People with peace.

Psalm XXX.

1 A Psalm; Song of dedication of The house of David.

2 [f]I will extol thee, Jehovah; for [p]thou hast lifted me up, [v]and not [p]made [d]my foes to rejoice over me.

3 Jehovah my Elohim [p]I cried to thee, [v]and [f]thou healest me.

4 Jehovah, [p]thou hast brought up my soul from *the* grave; [p]thou hast kept me alive [b]from my going down *to the* pit.

5 [c]Sing to Jehovah, ye his saints, [v]and [c]give thanks at *the* remembrance of his holiness.

6 For a moment *is* in his anger; life *is* in his favour; weeping [f]will endure for a night,* [v]and in the morning joy.

7 [v]And I [p]said in my prosperity, [f]I shall not be removed for ever;

8 Jehovah, by thy favour [p]thou hast made to stand my

* Lit. 'for the evening.'—Ed.

mountain *in* strength: [p]thou didst hide thy face, [p]I became [d]troubled.

9 To thee, Jehovah, [f]I cry, [v]and to Jehovah [f]I make my supplication.

10 What profit in my blood, [b]in my going down to *the* pit. Whether [f]shall the dust give thanks to thee? Whether [f]will it declare thy truth?

11 [c]Hear, Jehovah, [v]and [c]have mercy on me; Jehovah, [c]be thou [d]helping me.

12 [p]Thou hast turned my mourning to dancing for me; [p]thou hast put off my sackcloth, [v]and [f]thou girdest me *with* gladness.

13 To the end that glory [f]shall sing praise to thee, [v]and [f]it shall not be silent. Jehovah my Elohim, for ever [f]will I give thee thanks.

Psalm XXXI.

1 For [d]the chief-Musician. A Psalm of David.

2 In thee, Jehovah, [p]have I trusted, [f]I shall not be ashamed for ever; in thy righteousness [c]deliver me.

3 [c]Bow down to me thine ear; speedily [c]deliver me; [c]be to me for a strong rock, for a house of defence [b]to save me;

4 For my rock [v]and my fortress *art* thou; [v]and for the sake of thy name [f]thou wilt lead me, [v]and [f]guide me;

5 [f]Thou wilt pull me out of *the* net which [p]they have laid privily for me, for thou *art* my strength.

6 Into thy hand [f]I commit my spirit; [p]thou hast redeemed me, Jehovah, El of truth.

7 [p]I have hated [d]those regarding vanities of lying, [v]and I in Jehovah [p]have trusted.

8 [f]I will be glad [v]and [f]will rejoice in thy loving-kind-

ness; in that [p]thou hast seen my trouble; [p]thou hast known in adversities my soul.

9 [v]And [p]thou hast not shut me up in the hand of *the* [d]enemy; [p]thou hast made my feet stand in a large room.

10 [c]Have mercy on me, Jehovah, for trouble is on me; mine eye [p]has been consumed with grief, my soul [v]and my belly.

11 For my life [p]has consumed with grief, [v]and my years with sighing; my strength [p]has failed from my iniquity, [v]and my bones [p]have consumed.

12 [p]I became a reproach among all my [d]enemies, [v]and greatly to my neighbours; [v]and a fear to my [d]acquaintance; [d]those seeing me without [p]they fled from me.

13 [p]I have been forgotten as a dead man out of mind, [p]I have been as a vessel [d]perishing.

14 For [p]I have heard *the* slander of many; fear *was* on every side; [b]in their taking counsel together against me, [p]they devised [b]*the* taking of my life.

15 [v]But I [p]trusted on thee, Jehovah; [p]I said, my Elohim *art* thou.

16 In thy hand *are* my times, [c]deliver me from *the* hand of [d]my enemies [v]and from [d]those persecuting me.

17 [c]Make thy face to shine upon thy servant; [c]save me in thy loving-kindness.

18 Jehovah, [f]I shall not be ashamed, for [p]I have called on thee; the wicked [f]shall be ashamed, [f]they shall be silent in *the* grave.

19 Lips of lies [f]shall be put to silence; [d]Those speaking against *the* righteous grievous things, in pride [v]and contempt.

20 How great thy goodness, which [p]thou hast laid up for *those* fearing thee; [p]thou hast wrought for [d]those *trusting in* thee before *the* sons of men:

21 [f]Thou wilt hide them in the hiding-place of thy presence from *the* pride of man; [f]thou wilt keep them secretly in a pavilion from *the* strife of tongues.

22 [d]Blessed *be* Jehovah, for [p]he has shewed me his marvellous loving-kindness in a strong city.

23 [v]And [p]I said in my haste, [p]I have been cut off from before thine eyes, surely [p]thou heardest *the* voice of my supplications [b]in my crying to thee.

24 [c]Love Jehovah, all ye his saints; Jehovah [d]preserver of *the* faithful, [v]and [d]requiting plentifully *the* proud [d]doer.

25 [c]Be strong, [v]and [f]he will strengthen your hearts, all [d]Those hoping in Jehovah.

Psalm XXXII.

1 David's. Instruction. Blessed *is* [d]he *who is* forgiven *as to* transgression, [v]and [d]covered *as to* sin.

2 Blessed *is the* man to whom Jehovah [f]imputes not iniquity; [v]and in his spirit *there is* no guile.

3 When [p]I kept silence, my bones [p]waxed old through my roaring all The day.

4 For day [v]and night thy hand [f]is heavy on me; my moisture [p]has been turned into *the* drought of summer. Pause.

5 My sin [f]I acknowledge, [v]and my iniquity [p]I have not hid; [p]I said, [f]I confess concerning my transgressions to Jehovah; [v]and thou [p]thou didst forgive *the* iniquity of my sin. Pause.

6 For this every one that is godly [f]shall pray to thee in a time of [b]finding; surely in *the* flood of great waters [f]they will not come nigh to him.

7 Thou *art* a hiding-place for me; from trouble [f]thou wilt preserve me; *with* songs of deliverance [f]thou wilt compass me about. Pause.

8 [f]I will instruct thee [v]and [f]teach thee in what way [f]thou shalt go; [f]I will guide over thee mine eye.

9 [f]You shall not be as horse, as mule, without [b]understanding; with bit [v]and bridle their mouth [b]to restrain, *that there be* not [b]the drawing near to thee.

10 Many sorrows *are* to the wicked; [v]but The [d]truster in Jehovah, loving-kindness [f]shall compass him about.

11 [c]Be glad in Jehovah, [v]and [c]rejoice, ye righteous; [v]and [c]shout for joy, all ye upright in heart.

Psalm XXXIII.

1 [c]Rejoice, ye righteous, in Jehovah; for the upright praise *is* comely.

2 [c]Praise Jehovah with harp, with psaltery of ten *strings*, [c]sing to him.

3 [c]Sing ye to him a new song, [c]do well *in* [b]playing with a loud noise.

4 For right is *the* word of Jehovah, [v]and all his works *are* in truth:

5 [d]Loving righteousness [v]and judgment, *he; with the* loving kindness of Jehovah The earth [p]is full;

6 By *the* word of Jehovah *the* heavens [p]were made, [v]and by *the* breath of his mouth all their host;

7 [d]Gathering together as an heap *the* waters of The sea, [d]laying up in stores *the* depths;

8 All The earth [f]shall fear Jehovah, all [d]the inhabitants of *the* world [f]shall be in awe of him.

9 For he [p]spoke, [v]and [f]it exists; [p]he commanded, [v]and [f]it stands fast.

10 Jehovah [p]brought to nought *the* counsel of *the* Nations, [p]he made *the* devices of *the* Peoples of none effect.

11 *The* counsel of Jehovah [f]stands for ever, *the* thoughts *of his heart* to all generations.

12 Blessed *is* The Nation whose Elohim is Jehovah, The People [p]he has chosen for an inheritance to himself.

13 From *the* heavens [p]looked down Jehovah, [p]he beheld all *the* sons of The man.

14 From *the* place of [b]his dwelling [p]he looked to all [d]those inhabiting The earth.

15 [d]The one forming their hearts alike, [d]The one considering all their works.

16 No one who is The king *is* [d]saved by *the* multitude of a host, a mighty one [f]is not delivered by much strength.

17 Vain The horse for safety, [v]and not by his great strength [f]is he saved.

18 Behold, *the* eye of Jehovah *is* on *those* fearing him, on [d]those hoping in his kindness,

19 [b]To deliver from death their soul, [v]and [b]to keep them alive in famine.

20 Our soul [p]has waited on Jehovah, our help [v]and our shield *is* he.

21 For in him [f]rejoices our heart, for [p]we trusted in *the* name of his holiness.

22 Thy kindness, Jehovah, [f]is on us, as [p]we hoped in thee.

Psalm XXXIV.

1 David's. [b]In his changing his conduct before Abimelech; [v]and [f]he drives him away, [v]and [f]he departs.

2 [f]I bless Jehovah at all times, continually his praise *is* in my mouth.

3 In Jehovah my soul [f]shall make her boast; the humble [f]shall hear [v]and [f]be glad.

4 [c]Magnify Jehovah with me, [v]and [f]we will exalt his name together.

5 [p]I sought Jehovah, [v]and [p]he heard me, and from all my fears [p]delivered me.

6 [p]They looked to him, [v]and [p]were enlightened, [v]and their faces [f]are not ashamed.

7 This poor *man* [p]cried, [v]and Jehovah [p]heard, [v]and out of all his troubles [p]saved him.

8 [d]Encamping *is the* angel of Jehovah round about to *those* fearing him, [v]and [f]he will deliver them.

9 [c]Taste [v]and [c]see that Jehovah *is* good; blessed *is* The mighty man *that* [f]trusts in him.

10 [c]Fear Jehovah, ye his saints, for no want *is there* to *those* fearing him.

11 Young lions [p]have lacked, [v]and [p]hungered, [v]but [d]those seeking Jehovah [f]shall not want any good.

12 [c]Come, children, [c]hearken to me, [f]I will teach you *the* fear of Jehovah.

13 Who *is* The man The one desiring life, [d]loving days to [b]see good *in?*

14 [c]Keep thy tongue from evil, [v]and thy lips from [b]speaking guile.

15 [c]Depart from evil, [v]and [c]do good; [c]seek peace, [v]and [c]pursue it.

16 *The* eyes of Jehovah *are* toward *the* righteous, [v]and his ears toward their cry.

17 *The* face of Jehovah *is* against [d]those doing wrong, [b]to cut off from *the* earth *the* remembrance of them.

18 [p]*Men* have cried, [v]and Jehovah [p]has heard, [v]and [p]delivered them out of all their troubles.

19 Nigh *is* Jehovah to [d]the broken of heart, [v]and *the* contrite of spirit [f]he saves.

20 Many *are the* afflictions of *the* righteous, [v]but out of them all Jehovah [f]delivers him;

21 [d]Keeping all his bones, one of them [p]has not been broken.

22 Evil [f]shall slay *the* wicked, [v]and [d]those hating *the* righteous [f]shall be desolate.

23 Jehovah [d]*is* redeeming *the* soul of his servants, [v]and not any of [d]Those trusting in him [f]shall be desolate.

Psalm XXXV.

1 For David. [c]Contend, Jehovah, with [d]those contending with me; [c]fight against [d]those fighting against me.

2 [c]Take hold of shield [v]and buckler, [v]and [c]stand up for my help;

3 [v]And [c]draw out *the* spear, [v]and [c]stop [b]the meeting *with me* [d]of those persecuting me; [c]say to my soul, thy salvation *am* I.

4 [f]They shall be confounded [v]and [f]shall be put to shame [d]those seeking after my soul; [f]they shall be turned back [v]and [f]brought to confusion [d]devising my hurt;

5 [f]They shall be as chaff before *the* wind, [v]and *the* angel of Jehovah [d]achasing;

6 Their way [f]shall be darkness [v]and slippery; [v]and *the* angel of Jehovah [d]persecuting them;

7 For without cause [p]have they hid for me their net *in* a pit, without cause [p]they digged *it* for my soul;

8 Destruction [f]shall come on him, not [f]shall he know *of it*, [v]and his net which [p]he hid [f]shall catch himself; into destruction [f]he shall fall in it.

9 [v]And my soul [f]shall be joyful in Jehovah; [f]it shall rejoice in his salvation.

10 All my bones [f]shall say, Jehovah, who is like to thee, [d]delivering *the* poor from *the* stronger than he; [v]yea, *the* poor [v]and needy from him [d]spoiling him.

11 [f]There rise up witnesses of violence, who [f]lay to my charge* *things* [p]I knew not.

12 [f]They reward me evil for good, a spoiling of my soul.

* 'Lay to my charge,' or 'ask of me.'

13 [v]And I, [b]in their being sick, my clothing *was* sackcloth, [p]I humbled my soul with fasting, [v]and my prayer [f]returns to my bosom.

14 As a friend, as a brother to me, [p]I behaved myself; as one mourning a mother [p]I bowed down, [d]being heavy.

15 [v]But in my adversity [p]they rejoiced, [v]and [p]were gathered together, *the* abjects [p]were gathered together against me, [v]and [p]I knew *it* not; [p]they did tear *me*, [v]and [p]ceased not.

16 With hypocritical mockers at feasts, [b]gnashing on me with their teeth.

17 Adonay, how long [f]wilt thou look on? [c]rescue my soul from their destructions, from *the* lions my darling.*

18 [f]I will give thee thanks in *the* great congregation; among a strong People [f]I will praise thee.

19 [d]My enemies wrongfully [f]shall not rejoice over me; [d]those hating me without a cause [f]shall *not*† wink *the* eye.

20 For not peace [f]speak they, [v]and against *the* quiet *in the* land [f]they devise deceitful *things*.

21 [v]Yea, [f]they open wide their mouth against me; [p]they said Aha, aha, our eye [p]has seen it.

22 [p]Thou hast seen, Jehovah, [f]thou wilt not keep silence; Adonay, [f]thou wilt not be far from me.

23 [c]Stir up *thyself*, [v]and [c]awake to my judgment, my Elohim [v]and Adonay to my cause.

24 [c]Judge me according to thy righteousness, Jehovah my Elohim; [v]and [f]they will not rejoice over me.

25 [f]They will not say in their hearts, Aha, our soul, [our desire *this*]; [f]they will not say, [p]We have swallowed him up.

26 [f]They will be ashamed, [v]and [f]brought to confusion

* 'Darling,' or 'only one.'

† The 'not' of the first clause is understood in the second.

together, [d]those rejoicing at my hurt; [f]they will be clothed *with* shame [v]and dishonour, [d]Those magnifying against me.

27 [f]They shall shout for joy, [v]and [f]be glad that favour my righteousness, [v]and [f]they shall say continually: Jehovah [f]shall be magnified, The one taking pleasure in *the* prosperity of his servant.

28 [v]And my tongue [f]shall speak of thy righteousness; all The day of thy praise.

PSALM XXXVI.

1 For [d]the chief Musician. Of David, servant of Jehovah.

2 *The* transgression of the wicked [d]*is* saying in *the* inside of my heart,—*there is* no fear of Elohim before his eyes,

3 For [p]he has flattered himself in his eyes, to [b]*the* finding of his iniquity [b]to be hateful;*

4 *The* words of his mouth *are* iniquity [v]and deceit; [p]he has left off [b]to be wise [b]to do good;

5 Mischief [f]he devises on his bed, [f]he sets himself on a way not good, evil [f]he abhors not.

6 Jehovah in The heavens *is* thy loving-kindness; thy faithfulness unto *the* clouds;

7 Thy righteousness *is* as *the* mountains of El; thy judgments *are* a great deep; Man [v]and beast [f]thou preservest Jehovah.

8 How excellent *is* thy loving-kindness, Elohim; [v]therefore *the* children of men [f]trust under *the* shadow of thy wings.

9 [f]They shall be abundantly satisfied with *the* fatness of thy house, [v]and of *the* river of thy pleasures [f]thou wilt make them drink.

* Marg. 'be hateful,' or 'to hate.' To hate it; *i.e.* his iniquity.

10 For with thee *is the* fountain of life, in thy light [f]we see light.

11 [c]Continue thy loving-kindness [d]to those knowing thee, [v]and thy righteousness to *the* upright of heart.

12 *The* foot of pride [f]shall not come against me, [v]and *the* hand of *the* wicked [f]shall not remove me.

13 There [p]have fallen [d]those working iniquity, [p]they have been cast down, [v]and [p]have not been able to rise.

Psalm XXXVII.

1 Of David, [f]Thou shalt not fret thyself because of [d]evil-doers; [f]thou shalt not be envious against [d]the workers of iniquity.

2 For like grass [f]they shall quickly be cut down, [v]and as *the* green herb [f]wither.

3 [c]Trust in Jehovah, [v]and [c]do good; [c]dwell in *the* land, [v]and [c]feed in truth.

4 [v]And [c]delight thyself in Jehovah; [v]and [f]he will give to thee *the* desires of thy heart;

5 [c]Commit to Jehovah thy way, [c]trust [v]also in him, [v]and [f]he will bring it to pass;

6 [v]And [p]he has caused to come forth as the light thy righteousness, [v]and thy judgment as the noonday.

7 [c]Rest in Jehovah, [f]and [c]wait patiently for him; [f]thou shalt not fret thyself at [d]him who prospers in his way, at *the* man [d]bringing wicked devices to pass.

8 [c]Cease from anger, [v]and [c]forsake wrath; [f]thou shalt not fret thyself in any wise [b]to do evil,

9 For [d]evil-doers [f]shall be cut off; [v]and [d]those waiting on Jehovah, these [f]shall inherit *the* earth.

10 [v]For yet a little while, [v]and none wicked; [v]yea, [p]thou hast diligently considered his place, [v]and *there is* none of it.

11 [v]But *the* meek [f]shall inherit *the* earth; [v]and [p]they have delighted themselves in *the* abundance of peace.

12 *The* wicked *is* [d]plotting against the just, [v]and [d]gnashing on him his teeth.

13 Adonay [f]will laugh at him, for [p]he has seen that his day [f]comes.

14 Sword, *the* wicked [p]have drawn out; [v]and [p]have bent their bow, [b]to cast down *the* poor [v]and needy, [b]to slay *the* upright in *the* way.

15 Their sword [f]shall enter into their own heart, [v]and their bows [f]shall be broken.

16 A little to the righteous *man is* good more than *the* riches of many wicked.

17 For *the* arms of *the* wicked [f]shall be broken, [v]but [d]upholding *the* righteous *is* Jehovah.

18 Jehovah [d]*is* knowing *the* days of *the* upright, [v]and their inheritance [f]shall be for ever;

19 [f]They shall not be ashamed in *the* time of evil, [v]and in days of famine [f]they shall be satisfied:

20 For *the* wicked [f]shall perish, [v]and [d]the enemies of Jehovah *be* as *the* fat of lambs; [p]they have consumed away, in smoke [p]they have consumed away.

21 A wicked *man is* [d]borrowing, [v]and [f]he will not repay, [v]but a righteous *man* [d]*is* showing mercy [v]and [d]giving:

22 For [d]the blessed of him [f]shall inherit *the* earth, [v]and [d]the cursed of him [f]they shall be cut off.

23 Of Jehovah, the steps of a great man [p]have been ordered, [v]and in his way [f]he delights.

24 Though [f]he falls, [f]he shall not be utterly cast down, for Jehovah [d]*is* upholding his hand.

25 Young [p]I have been, also [p]I have become aged; [v]yet [p]have I not seen *the* righteous [d]forsaken, [v]or his seed [d]begging bread;

26 All The day [d]he *is* showing mercy, [v]and [d]lending; [v]and his seed *is* for a blessing.

27 [c]Depart from evil, [v]and [c]do good, [v]and [c]dwell for evermore.

28 For Jehovah [d]*is* loving judgment, [v]and [f]he forsakes not his saints, for ever [p]they have been preserved; [v]and *the* seed of *the* wicked [p]has been cut off.

29 *The* righteous [f]shall inherit *the* land, [v]and [f]dwell on it for ever.

30 *The* mouth of *the* righteous [f]speaks wisdom [v]and his tongue [f]talks of judgment;

31 *The* law of his Elohim *is* in his heart, not [f]shall slide his steps:

32 [d]Watching *is the* wicked against the righteous, [v]and [d]seeking to [b]slay him;

33 Jehovah [f]will not leave him in his hand, [v]and [f]will not condemn him [b]in his being judged.

34 [c]Wait on Jehovah [v]and [c]keep his way, [v]and [f]he will exalt thee [b]to inherit *the* land, [b]in *the* cutting off of *the* wicked [f]thou shalt see *it*.

35 [p]I have seen *the* wicked in great power, [v]and [d]spreading himself like a green bay tree.

36 [v]Yet [f]he passes, [v]and lo, *there is* none of him, [v]and [f]I seek him, [v]but [p]he was not found.

37 [c]Mark *the* perfect, [v]and [c]behold *the* upright; for *the* end of *that* man *is* peace.

38 [v]But [d]those transgressing [p]have been destroyed together; *the* end *of the* wicked [p]has been cut off.

39 [v]But *the* salvation of *the* righteous *is* from Jehovah; *he is* their strength in time of trouble.

40 [v]And Jehovah [f]helps them, [v]and [f]delivers them; [f]he delivers them from *the* wicked, [v]and [f]saves them, for [p]they have trusted in him.

Psalm XXXVIII.

1 A Psalm of David, [b]to bring to remembrance.

2 Jehovah, [f]thou wilt not in thy wrath rebuke me, [v]or in thy hot displeasure [f]chasten me.

3 For thine arrows [p]have stuck fast in me, [v]and thy hand [f]presses sore on me;

4 No soundness in my flesh in *the* presence of thine anger; no rest in my bones in *the* presence of my sin.

5 For my iniquities [p]have gone over my head, as *a* burden *which is* heavy; [f]they are too heavy for me.

6 [p]They have stunk, [p]they have been corrupt my wounds, in presence of my foolishness.

7 [p]I have been troubled, [p]bowed down, very much! all The day [p]I have gone [d]mourning;

8 For my loins [p]have been full of [d]a loathsome *thing*, [v]and no soundness *is* in my flesh.

9 [p]I have been feeble [v]and [p]broken, very much; [p]I have roared from *the* disquietness of my heart.

10 Adonay, before thee *is* all my desire; [v]and my groaning from thee [p]has not been hidden.

11 My heart [p]has panted; [p]failed me has my strength; [v]and light of my eyes, these also *are* not with me.

12 [d]My lovers [v]and my friends *from* my sore [f]stand aloof, [v]and my kinsmen afar off [p]have stood.

13 [v]And [f]they lay snares [d]those seeking my soul; [v]and [d]those following after my hurt [p]have spoken mischievous *things*, [v]and deceits all The day [f]they imagine.

14 [v]But I,—as deaf [f]I hear not, [v]and *am* as one dumb, [f]he opens not his mouth.

15 [v]Thus [f]I am as a man that *is* not [d]hearing, [v]and in his mouth *are* no reproofs:

16 For in thee, Jehovah, [p]have I hoped; thou [f]wilt hear, Adonay my Elohim.

17 For [p]I said lest [f]they rejoice over me; [b]in *the* slipping of my feet [p]they have magnified* against me.

18 For I for halting [d]*am* ready, [v]and my wound *is* continually before me.

19 For my iniquity, [f]I will declare *it;* [f]I will be sorry for my sin.

20 [v]But [d]my enemies *are* lively; [p]they have been strong; [v]and [d]those hating me wrongfully [p]have multiplied.

21 [v]Also [d]those rendering evil for good [f]hate me for [b]my following of good.

22 [f]Thou wilt not forsake me, Jehovah; my Elohim, [f]thou wilt not be far from me.

23 [c]Haste to my help, Adonay, my salvation.

Psalm XXXIX.

1 For [d]the chief-Musician, to Jeduthun. A Psalm of David.

2 [p]I said, [f]I will keep my ways, [b]from sinning with my tongue; [f]I will keep my mouth *with* a bridle, while *the* wicked *is* before me.

3 [p]I was dumb *with* silence, [p]I held my peace from good; [v]and my sorrow [p]was stirred;

4 [p]Hot was my heart within me; in my musing, *the* fire [f]burns; [p]I spake with my tongue.

5 [c]Make me to know, Jehovah, my end, [v]and *the* measure of my days, what it is; [f]I shall know how frail I *am*.

6 Behold, hand breadths [p]hast thou made my days; [v]and mine age *is* as nothing before thee, surely all vanity *is* every man [d]standing. Pause.

* Magnified or gloried.

7 Surely in a vain show man [f]walks; surely [f]they are disquieted *with* vanity; [f]he heaps up and [f]knows not who [d]the one gathering of them *shall be.*

8 [v]And now, Adonay, what [p]have I waited for? my hope in thee it *is.*

9 From all my transgressions [c]deliver me; reproach of *the* fool [f]thou wilt not make me;

10 [p]I was dumb, [f]I open not my mouth; for thou [p]didst *it.*

11 [c]Remove from me thy stroke; by *the* blow of thy hand I [p]have been consumed;

12 With rebukes for sin [p]thou has corrected man, [v]and [p]thou makest to consume away, like a moth, his beauty. Surely every man *is* vanity. Pause.

13 [c]Hear my prayer, Jehovah, [v]and *to* my cry [c]give ear; at my tears [f]thou wilt not hold thy peace, for a stranger *am* I with thee, a sojourner as all my fathers.

14 [c]Spare me, [v]and [f]I shall recover strength, before [f]I go [v]and *am* no more.

Psalm XL.

1 For [d]the chief-Musician. A Psalm of David.

2 [b]Waiting [p]I waited for Jehovah, [v]and [f]he inclines to me, [v]and [f]hears my cry.

3 [v]And [f]he will bring me out of a horrible pit, out of clay of The mire, [v]and [f]will set on *the* rock my feet, [p]he has established my goings;

4 [v]And [f]he will put in my mouth a new song, praise to our Elohim; many [f]shall see [v]and [f]fear [v]and [f]trust in Jehovah.

5 Blessed The mighty one who [p]has made Jehovah his trust, [v]and has not turned to *the* proud [v]and [d]those turning aside *to* falsehood.

6 Many *things* thou [p]hast done Jehovah, my Elohim; thy wonderful works [v]and thy thoughts to us-ward; there is no [b]reckoning up unto thee. [f]Will I declare [v]and [f]tell *them* [p]they have been more than [b]a reckoning.

7 Sacrifice [v]and offering [p]thou hast not desired; ears [p]hast thou opened* for me; burnt-offering [v]and sin-offering [p]hast thou not required.

8 Then [p]said I, Lo, [p]I have come: in *the* roll of *the* book [d]*it is* written of me;

9 To [b]do thy will, my Elohim, [p]I have delighted; [v]and thy law *is* within my heart.

10 [p]I have preached righteousness in *the* great congregation; lo, my lips [f]I withhold not, Jehovah, thou [p]hast known *it*.

11 Thy righteousness [p]I hid not within my heart; thy faithfulness [v]and thy salvation [p]I have declared, [p]I have not concealed thy loving-kindness [v]and thy truth from *the* great congregation.

12 Thou, Jehovah, [f]wilt not withhold thy tender mercies from me; thy loving-kindness [v]and thy truth continually [f]will preserve me.

13 For evils till there was no number [p]encompassed me about; my iniquities [p]have taken hold on me, [v]and [p]I have not been able to [b]look up; [p]they have been more than *the* hairs of my head, [v]and my heart [p]failed me.

14 [c]Be pleased, Jehovah, to [b]deliver me; Jehovah, to my help [c]haste.

15 [f]They shall be ashamed [v]and [f]confounded together [d]those seeking *after* my soul to [b]destroy it; [f]they shall be driven back [v]and [f]put to shame wishing me evil.

16 [f]They shall be desolate for reward of their shame [d]Those saying to me, Aha, aha.

* 'Opened,' or 'digged.'

17 [f]They shall rejoice [v]and be glad in thee all [d]seeking thee; [f]they shall say continually, Jehovah [f]shall be magnified [d]those loving thy salvation.

18 [v]And I, poor [v]and needy; Adonay [f]thinks of me: my help [v]and [d]my deliverer thou. My Elohim [f]thou wilt make no tarrying.

Psalm XLI.

1 For [d]the chief-Musician. A Psalm of David.

2 Blessed *is* [d]*he* considering of *the* poor; in *the* day of trouble, Jehovah [f]will deliver him.

3 Jehovah [f]will preserve him, [v]and [f]keep him alive; [v]and [p]he has been blessed on the earth; [v]and [f]thou wilt not deliver him up to *the* will of [d]his enemies.

4 Jehovah [f]will strengthen him on *the* bed of languishing; [p]thou hast made all his lying-down in his sickness.

5 I [p]said, Jehovah, [c]be merciful to me; [c]heal my soul; for [p]I have sinned against thee.

6 [d]My enemies [f]speak evil of me, When will [f]he die, [v]and his name [p]have perished.

7 [v]And if [p]he has come to [b]see, [f]he speaks vanity; his heart [f]gathers iniquity to it; [f]he will go forth, [f]he speaks *it* abroad.

8 Together against me [f]whisper all [d]hating me; against me [f]they devise evil against me.

9 An evil disease* [d]cleaving fast to him; [v]and *now* that [p]he has laid down, [f]he will not repeat [b]to rise up.

10 Also *the* individual of my peace,† in whom [p]I trusted, [d]*he* eating my bread,' [p]has lifted up the heel against me.

11 [v]But thou, Jehovah, [c]be merciful to me, [v]and [c]raise me up, [v]and [f]I will requite them.

* 'An evil disease,' or 'a disease of belial.'

† 'My own familiar friend.'

12 By this [p]have I known that [p]thou hast delighted in me; for [d]my enemy [f]does not triumph over me.

13 [v]And I, in my integrity [p]thou hast upheld me; [v]and [f]settest me before thy face for ever.

14 [d]Blessed *be* Jehovah Elohim of Israel from The everlasting [v]and to The everlasting. Amen, [v]and Amen.

EXAMINATION OF THE HEBREW BIBLE

AS TO THE

STRUCTURE AND IDIOM OF THE LANGUAGE.

THE TENSES: THEIR FORCE, AND HOW TO BE RENDERED.

THE tenses in Hebrew need fresh examination. Nothing but a careful study of them as they occur in the Bible can give a satisfactory solution to the difficulties and uncertainties which exist in many minds as to them.

In Hebrew verbs there are three moods—the Indicative, the Infinitive, and the Imperative—and, besides these, two participles. The indicative has two tenses, which I will call x and z for the present. The questions are, as to these (x and z), firstly, Do they carry in themselves a time of their own? or is the time which they express dependent upon the connection in which they stand?

Let us look at them, first, in Genesis, from chap. i. 1 to chap. ii. 3.

Chap. i. 1, 2: "In the beginning God [x]created the heavens and the earth. And the earth [x]was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters."

The form marked x is called Preterite by the Hebraists.

Note this: "In the beginning," here, does not mean 'of

creation;'* for (Job xxxviii. 4–7) angels existed when the foundations of the earth were laid. Again, though it does refer to the commencement of the globe on which we are, it was not the commencement of 'the earth *as prepared for man.*' That begins in verse 3; and between the paragraphs (*vv.* 1, 2) and that beginning at verse 3, there is a gap, which is blank and void. Some geologists, in self-sufficient ignorance, who wish to find fault with Scripture, do not see either this, or that if the theories which they advocate are right, they must have been in the said gap; for the verses 1 and 2 describe a state not suited to much for which they demand a place. And the same is true of the paragraph which begins with verse 3; but there is the gap between the two, and Scripture, in saying nothing of it or its contents, leaves it a blank.

Paragraph 1 contains a narration, in which the origin of this globe (heaven and earth) is ascribed to God; the formless and *void* condition of it is named, and darkness being over the deep; but the Spirit of God also was moving on the face of the waters.

Thus, what first came into being, God [x]*created;* and darkness [x]*was,* &c.; both these verbs are in the perfectly past time. The mind is thrown back to "the beginning," and to what was originated there, and the state of it. 'God *created,*' and 'what He created *was,*' &c. Here the object seems to be to mark that the originator was God as Creator.

In paragraph 2 (beginning with verse 3), on the contrary, we get a series of actings connected in one, each acting a step towards a whole. Six days, and their characteristic marks put upon them by God; and then a seventh, a day of rest.

* This statement may be questioned, but it is left for the consideration of the reader.—ED.

Between these two paragraphs, when they are compared together, there is contrast. They cannot be made into one and the same series. But there may have been a gap between them, undefined as to extent and what was in it. Nothing could more mark, to my mind, the perfectly past time expressed, as above, by x "*created*" and x "*was*," and their isolateness as in paragraph 1. They are the first occurrences of the preterite form, and so are the more calculated to impress the mind; and the perfectly past time is stamped upon them by the context, and not only by the name given to them by the grammarians; so that I shall use p henceforth instead of x.

Paragraph 2. Verses 3–5: "And God zsaid, zLet there be light: and there zwas light. And God zsaw the light, that *it was* good: and God zdivided the light from the darkness. And God zcalled the light Day, and the darkness pHe called Night. And the evening and the morning were the first day."* (Heb., "And the evening zwas and the morning zwas, a first day.")

Here we have six instances of z (called by the old grammarians *future*, and by the moderns *present*), then one p, and then in Hebrew two more occurrences of z—all translated alike, by *a past* (but which here, however, would sometimes be more like an imperfect than a proper perfect tense).

It might be translated differently, thus: 'And God zsaith, Light zis, and there zis light. And God zsees the light, that *it is* good: and God zdivides the light from the darkness. And God zcalls the light Day, and the darkness pHe called Night. And evening zis and morning zis, a first day.'

* I give the quotation as found in the English authorized version, but mark the so-called tenses as they are in Hebrew—p for *preterite*, and z for the other.

I see, as I judge, what led Hebrew rabbis astray sometimes, and what also misled Gentile translators into doing violence in the translation of the tenses, and moods too, here and elsewhere. The rabbis, on the one hand, made their observations on the text; and Gentile translators too soon turned to man-made grammars, and too little kept their minds in lively examination of the sacred text. On the other hand, while I admit that the idioms of the languages into which translators (whether Greek, or Latin, or English) sought to render that which was in the Hebrew did not *readily* admit the very forms of the Hebrew, this is all that I can as yet grant. And this, of course, raises a question as to the competency of the translators for their work, and is a proof of the need and the value of every such *tentative* paper as this. But if the mind of the respective translators rules in the LXX, in the Vulgate, in Jerome's, and in the English versions, ere I dare to submerge the Hebrew idiom, &c., altogether, and go to sea without a compass as to moods and tenses, I would say, *Let us look carefully to the Hebrew, and see what the facts of the case are.*

I observe then, firstly, that the English gives the paragraph 2 as a historical record: "God said, . . . Let there be light, . . . light was," &c. Now, this is just as if there had been no break after verse 2, and that the account given in verses 1 and 2 (paragraph 1), which was correctly so given, was being continued through paragraph 2.

On the contrary, the Hebrew, more like the gospels by far, seems to give a vividness to what begins in verse 3, because it brings us into the scene itself where God is presented as a living Person in present action, and this living Person's actions and words characterize the whole paragraph onward.

I know, by their omission of Peh at the commencement of verse 3, that the rabbis did not see that a new paragraph began with verse 3; but any one that weighs the matter will see that it is the commencement of an entirely new paragraph. It has a vacuum before it occurs, sufficiently large for all the geologists, but it has no background; the vacuum is of most undefined space and occupation; on the other side of which is the origin of the globe and its chaos state, yet under the Spirit of God. If the various displays of creation of which the geologists speak occupied that gap, they all had ceased and passed, when the living God is seen as personally present, and introducing an entirely new and orderly system of things. He is in living display, and He says, speaks, sees, divides, calls, creates, makes, &c., and the very variety of His ways and actings is a proof of the same.

I have spoken of x, the first tense, a preterite, which will, I anticipate, be found by us to be always, in one way and sense or in another,* a tense carrying its own time, and that a perfect. Apparent exceptions are not always real ones, and the uses too to which a tense may be put may have to be considered.

As to z, the second tense, called *a future* by the old, and *a present* by many grammarians, I have thought that

* God's way of His own of writing and speaking—"Abraham is the father of us all, (as it is written, I have made thee a father of many nations,) before Him whom he believed, *even* God, who quickeneth the dead, and *calleth those things which be not as though they were*" (Rom. iv. 16, 17)—proves this. "Have made," when Abraham had no children—what did that mean? It was God that spoke and wrote it, and all was according to His foregone counsel, and plan, and promise. To us, now that His counsels and plans from before the foundation of the world have been brought to light, with immortality, by the gospel, all is simple in such a mode of speech; for all stands as "yea and Amen" in them.

in some cases, following a past, it might be to mark 'and consequently thereon,' or 'after that past, now so and so.' But here I may raise a question or two for examination and testing; viz., whether the great mistake has not flowed from this, that grammars and rules have been formed too hastily by man, after partial examination of the text, and too readily accredited? Again, does the second tense (z) possess, and carry with it any time of its own? or is it not rather dependent, or contingent, on its immediate context for the time it marks?

I am not at present aware of any occurrence in which it could be rendered correctly by a past time. Dependent upon the context, it may carry the present time or a future time, and does so, as I believe, constantly in Scripture.

To call x a preterite, and, in an initiatory sentence, to translate it by a present (as in Psalm i. 1), falsifies the text, and changes (in that case) the doctrine, connecting three verbs with men, and not with the Anointed. The translators, perhaps, thought that they were protected (in Genesis i. 3, in rendering what they called future tenses by past tenses) by what seemed to them the historic character of the narration, or for some reason which I do not know; but I cannot receive their doing so without proof of its correctness.

In Genesis i. 3 the living God is present, and 'He will say,' &c. (in the future), could not be said; He speaks as in present action, and the present tense *alone* can be used. I observe, as I pass, that the translators turn the indicative mood, future (as *they* would say), into an imperative mood, "Let there be light." Thus likewise there are imperatives out of all number in the Psalms* in English, where in Hebrew they are in the so-called future. The imperatives

* See eight instances in four verses, Psalm xx. 1–4.

thus used in the Psalms turn the energy of hope into the sense of need—which, with a lesser faith, a believer would do—imploring God for help, instead of expressing the assurance of hope. There are eight imperatives in Genesis i., and the reason of their being used, and the effect on the sense, we shall see when we come to them.

Judging that z, instead of being a tense with a time of its own, is nothing of the kind, but dependent or contingent, as to the time which it marks, upon its connection and place in the clause, I have no hesitation in rendering it here, 'God saith, Light is: and there is light; and He sees, and divides,' &c. That is, the living God, in *present* action, is that which marks the time: this, and not, as some one has said, because it is always a present; for that it certainly is not. In the fourth day we see this. In verse 14 God speaks, first of what shall be, then of it as according with what was in purpose; and in verse 16 He, in action, creates what He had spoken of in verse 14 as about to be.

Thus verse 14, "And [z first *a present*] 'God saith,' next there 'shall be' lights [*a future*] in the firmament of the heavens," &c.; and this was to be so because of something *past*. These lights (p) have been (or *were**) for signs, &c.; and again, (p) they have been (or *were**) for lights, and so (z) 'it shall be;' but not till verse 16 does His action appear: 'And God ^{z}makes them, &c., and ^{z}sets them, &c., and ^{z}sees that it is good, &c.' (See also the same thing in verses 6–8.) In us, faith leads through difficulties to trust in God, stay on Him, and to hope. So life shows itself. And often the same voice that calls for help under trial will add, a little later, "He will help." That is, when the soul is with God.

* According to the purpose and plan proposed by God long before.

Beautiful English is not so good, if it gives us only an approximation to the original (and that not a close one), as a rougher and less polished English, which gives the original as nearly as possible as it stands. Moreover, the change in the mode of presenting the matter to be communicated is a serious change, and without warrant.

When I read from Genesis i. to ii. 3 in the English Bible, I am as one listening to a narration; when I read the same portion in Hebrew, I am as one in the presence of God, the living God in action. Psalm xxxiii. 6 is blessed; but Job xxxviii. 4–7 is more stirring and impressive. What, so to speak, would Job have given for the answer to it in our present portion! What the grace which has given it to us? Our authorized version, with its many words which have changed their meaning (some of them altogether) since it was written; with its many italic words, put in to make it like English; with its want of uniformity as to the use of the same word in English for the same word in the original (this last because of the king's order, and with the view of showing the largeness of the English vocabulary, &c. &c.), is still (all that notwithstanding) a precious gift from God to the English people. But if it led the way, faith would follow on, through grace, to something better. Ezekiel xliii. 10, 11 may have a word for faith herein.

In verse 5 there is a remarkable change. "And God [z]'calls' the light Day, and the darkness [p]'He called' Night." Why the change here from 'calls' to 'called'—from a present to a past? It is the more marked because found in dealing with the two halves of one whole day.

Again, though less marked, yet in verse 10 a similar

thing occurs: "ᶻ'calls' the dry *land* earth, and the gathering together of the waters ᵖHe called.'"

And see also verse 27: "ᶻ'creates' the man in His own image, in the image of God ᵖ'created' He him; male and female ᵖ'created' He them."

In each of these cases the Spirit of God, writing through Moses, changes (if I may so say) His own position for the moment. Writing at first as one personally present, and a present witness of a scene occurring, He uses language befitting that position; but changes it, as to that of one looking back to a scene that is past. Man does the same thing frequently. As to the '*why*' of this here, and as to the rationale of it, I have, at present, nothing to say. The effect of the change I feel to be this, that it draws my mind to the fact of the *series* which makes up the whole. 'And ᶻHe calls the light Day, and the darkness ᵖHe called Night. And evening ᶻis and morning ᶻis, a first day.' But I could not say that this effect on the mind of the change from 'calls' to 'called' was the *intention* of the writer, so as to be worthy to be called one of the intentional uses of this or similar changes. That it is a mode of speech common to many languages is true. And these remarks apply in a great measure to the two other instances adduced.

On the *second* day, verses 6–8, I have nothing more to say, having referred above to the proof they afford that z has at times a future sense, and why (*i.e. the proof of it* here), as well as, at other times, a present tense. Being without a time of its own, it is dependent for the time it presents on the connection in which it stands.

On the *third* day, verses 9–13, I have noticed the change of tense in one place, and have nothing more to add.

On the *fourth* day, verses 14–19, the 'shall be' and the

'is' of z, and why (*i.e. the proof of it* here), has been pointed out above (*vv.* 14, 15).

On the *fifth* day, verses 20–23. Here, after saying the things [z]are, &c., God [z]'creates' certain ones, and "which the waters [p]brought forth," are the expressions used. Then we first get the "imperative mood" used. They being in existence, through creatorial power, He commands them, by procreation, to "be fruitful, and multiply, and fill the seas," and declares that "the fowl [z]shall multiply"—another future, with z, and not a present.

On the *sixth* day, verses 24–31, "God saith, The earth brings forth" (*v.* 24), and (*v.* 25) "God makes;" verse 26, "He saith, We will make Adam," and "they shall have dominion"—futures, and not presents (see above for the why); verse 27, "created" (as above), and then "be fruitful, multiply, and replenish, and subdue it, and have dominion"—all imperatives, as marking God's order for enlargement of the various species He had formed, &c.; and that it was not from the mud having a creatorial power in itself, or decomposition either, as some of old taught; or any other folly such as materialists, men learned as to things subjected to sense, have taught. But the power and the wisdom of the originator is that which settles the lines of extension, and, I may add, of maintenance and of protection. But Himself, acting still, though unseen, who at first originated, will in the end close Nature's course.

For maintenance, so far as food is concerned, the appointment was from Him. (*vv.* 29, 30.)

Verse 29. [p]"I have given to you" calls the attention, at least, to the change from creation to maintenance. In verse 31 God's scrutiny of the quality of that of which *He was* the originator occurs: "And, behold, it is very

good;" and to this too, in point of fact, attention is roused by another change of tense from z to p, "God ᶻsees every thing that ᵖHe made."

Chap. ii. 1–3. Verse 2, "God ᶻfinishes His work which ᵖHe made," another such change of tense; and "ᶻHe rests from all His work which ᵖHe made" is again another specimen of the same; and a third follows, "ᶻsanctifies it: because that in it ᵖHe rested from all His work which God ᵖcreated to make."

IN THE FOLLOWING ILLUSTRATION,

ᵖ and ᶻ above, but just before a verb, mark the two several tenses in Hebrew.

ᴬ marks where an *eth* stands in the Hebrew.

The article is marked in Hebrew, where it occurs, by a capital T in the word The. The demonstrative article may be noticed, where it occurs, in notes. "The serpent," chap. iii. 1, might better be "a certain serpent;" and Isaiah vii. 14, "a certain virgin," &c. These are demonstrative pronouns.

yᵉ denotes the article supplied in English to make sense.

Words in *italics* are supplementary, to help the English.

ᵃ above, but just before a word, marks a participle; ᵇ an infinitive; ᶜ an imperative.

ה is at times the article, and at times a demonstrative pronoun, and at times an interrogation, equal to "?," as in chap. iii. 11 and iv. 7, 9.

REMARKS.

1. Genesis i. 3. "And Elohim," &c. If the force of z is dependent as to time upon context, it would pretty nearly amount to a 'then' or a 'now.' "And then Elohim" (in Hebrew text), &c., would be "And consequently thereon Elohim," &c. This 'consequently thereon' would be very

indefinite as to the date or thing of which it was a consequence. The interval between that referred to and the sequence to it might be a night or ten thousand years; so that the gap referred to above is not affected by it. On the other hand, if Elohim speaks of what He knows to be existent, the verb [z] would be rendered by a present; or if, secondly, of what He means to exist afterwards, then it would be rendered in English by a future.

This 'consequently thereon' would thus make z, as tied to a past of old date, in some sense a past historically; and yet the series might be consecutive as to the action of each, as of the above verbs. Z's (consequent upon a defined past) go on to the middle of verse 5, when another past (p) is introduced. Whether or not the p is introduced here to mark the close of Elohim's actings in a *first* period may be considered. In such case the rest of the verse would be a break between the periods merely. On the other hand, it might be said, If so, would it not have been before morning—the *close* of the first day?

2. And then, verse 6, another *series* of such z's (consequent upon a defined past) follows. *What* is that defined past? Query, verses 1 and 2, or [p'] called' in verse 5? If it be said, "No; but of 'first day;'" that is a definite period indeed; but [p'] called,' verse 5, is twelve hours *before* the light which closed the first day. Yet a series does begin, verse 6, of such z's, which runs on to 'called seas,' verse 10. 'Seas' in contrast here with 'rain clouds;' but it is in the *third* day, and not in the second.

3. A third series of such z's begins in verse 10, and runs on to verse 14. The same and similar queries may be raised as before.

Again, a series of z's runs on to verse 21: "He [z]creates whales, &c., which the waters [p]brought forth abundantly."

It may be that 'creates' and 'brought forth abundantly' are in contrast. But here the p neither marks a close of any series, or the commencement of another. Used at haphazard it could not be by God. Can it be that the *use* of p here is explained in its more immediate and private context? As in the contrast between 'night' and 'day,' between 'seas' and 'rain clouds,' so here (verse 21) between 'whales, &c., created,' and 'the waters multiplying,' &c. This is in the fifth day.

4. In the next series of z's, which is in the sixth day, queries as before might be raised. And, query, from middle of 21 to 27, Is the narration according to the lapse of time in order in the occurrences? And notice the correspondence between 20, 21, and 24, 25.

Verse 27. "^{p}He created him in the image of God, male and female ^{p}created He them." Then three z's and five imperatives (which are future yet as to the time in which spoken), which give, therefore, a defined past, as date of departure, to what is consequent to the command. And then, verse 29, "Behold, ^{p}I have given."

2 p's, 'created,' 'created;' a defined time. 5 imperatives; a defined time. A p, 'have given;' a defined time.

Verse 29, ^{z}'it is' or 'shall be;' verse 30, ^{z}'it is so;' verse 31, ^{z}'sees.'

Verse 31, ^{p}'made,' a defined past; 'evening ^{z}is,' 'morning ^{z}is.'

N.B.—Also the participles—their times of qualifying, inherent in that which they qualify; though the time of their being given dependent on God's acting in giving.

Chapter ii. Verse 1, consequent on the six days' creation, ^{z}'are finished;' verse 2, ^{z}'ends,' ^{p}'made,' ^{z}'rests;' ^{p}'he made;' verse 3, ^{z}'blesses,' ^{z}'sanctifies it;' ^{p}'rested,' ^{p}'created.'

TRANSLATION OF

GENESIS i. 1–12—iv. 26.

SECTION 1. [1] In y^e^ beginning Elohim [P]created[A] The heavens and[A] The earth: [2] and The earth [P]was without form, and void; and darkness on y^e^ face of y^e^ deep. And y^e^ Spirit of Elohim [a]moving on y^e^ face of The waters.

[3] And Elohim [z]saith, light [z]is, and [z]there is light. [4] And Elohim [z]sees [A]The light, that *it is* good; and Elohim [z]divides between The light and The darkness. [5] And Elohim [z]calls The light day, and The darkness [P]he called night. And evening [z]is and morning [z]is, a first day.

[6] And Elohim [z]saith, [z]there shall be a firmament in y^e^ midst of The waters, and [z]it shall be [a]dividing between waters and waters. [7] And Elohim [z]makes [A]The firmament, and [z]he divides between The waters which *are* under The firmament, and The waters which *are* above The firmament; and [z]it is so. [8] And Elohim [z]calls The firmament heavens. And evening [z]is and morning [z]is, a second day.

[9] And Elohim [z]saith, The waters under The heavens [z]shall be gathered together to one place, and The dry land [z]shall be seen, and so [z]it is; [10] and Elohim [z]calls The dry *land* earth, and y^e^ gathering together of The waters [P]he called seas, and Elohim [z]sees that *it is* good. [11] And Elohim [z]saith, The earth [z]brings forth grass, herb [a]seeding seed, *and* tree of fruit [a]producing fruit after its kind, whose seed *is* in it, on *The earth;* and so [z]it is. [12] And The earth [z]brings forth

grass, herb [a]seeding seed after its kind, and tree [a]producing fruit, whose seed *is* in it, after its kind; and Elohim [z]sees that *it is* good. [13] And evening [z]is and morning [z]is, a third day.

[14] And Elohim [z]saith, [z]there shall be lights in y[e] firmament of The heavens, to [b]divide between The day and The night; and [p]they have been (or were) for signs and for seasons, and for days and years: [15] and [p]they have been (or were) for lights in y[e] firmament of The heavens to give light on The earth, and so [z]it shall be.

[16] And Elohim [z]makes [A]Those two The lights The great ones; [A]That light that great *one* for y[e] rule of The day, and [A]That light, That lesser (lit. little one) for y[e] rule of The night; [A]The stars also. [17] And Elohim [z]sets [A]them in y[e] firmament of The heavens to [b]give light on The earth, and [18] [b]to rule over The day and over The night, and to [b]divide between The light and The darkness, and Elohim [z]sees that *it is* good. [19] And evening [z]is and morning [z]is, a fourth day.

[20] And Elohim [z]saith, The waters [z]bring forth (or shall bring forth) abundantly y[e] creeping *things* of living being, and fowl [z]flies (or shall fly) over The earth in y[e] face of y[e] firmament of The heavens; [21] and Elohim [z]creates [A]great whales [The whales The great] and [A]every living being [a]That *is* creeping, which The waters [p]brought forth abundantly, after their kind, and [A]every winged fowl after its kind, and Elohim [z]sees that *it is* good. [22] And Elohim [z]blesses [A]them, [b]saying, [c]be fruitful and [c]multiply and [c]fill [A]The waters in The seas, and The fowl [z]shall multiply on The earth. [23] And evening [z]is and morning [z]is, a fifth day.

[24] And Elohim [z]saith, The earth [z]brings forth y[e] living being after its kind, cattle and reptile and its living creature of y[e] earth after its kind, and so [z]it is. [25] And

Elohim ᶻmakes ₐyᵉ living creature of The earth after its kind and ₐThe cattle after its kind and ₐevery reptile of The earth after its kind, and Elohim ᶻsees that *it is* good.

[26] And Elohim ᶻsaith, ᶻwe will make man (Adam) in our image, after our likeness, and ᶻthey shall have dominion over yᵉ fish of The sea, and over yᵉ fowl of The heavens, and over The cattle, and over all The earth, and over every reptile ᵃThat *is* creeping on The earth.

[27] So Elohim ᶻcreates The man (Adam) in his own image, in yᵉ image of Elohim ᴾcreated he ₐhim; male and female ᴾcreated he ₐthem. [28] And Elohim ᶻblesses ₐthem, and Elohim ᶻsaith to them, ᶜBe fruitful, and ᶜmultiply, and ᶜreplenish ₐThe earth, and ᶜsubdue it; and ᶜhave dominion over yᵉ fish of The sea, and over yᵉ fowl of The heavens and over every living thing ᵃThat *is* creeping on The earth.

[29] And Elohim ᶻsaith, behold ᴾI have given to you ₐevery herb ᵃseeding seed, which *is* on yᵉ face of all The earth, and every tree, in which is yᵉ fruit of a tree ᵃyielding seed, to you ᶻit is for food; [30] and to every living creature of The earth and to every fowl of The heavens and to every thing ᵃcreeping on The earth, wherein is living being, ₐevery green herb for food, and so ᶻit is. [31] And Elohim ᶻsees ₐeverything that ᴾhe made, and, behold, *it is* very good. And evening ᶻis and morning ᶻis, The sixth day.

Chap. ii. [1] And The heavens and The earth ᶻbecome finished, and all their host. [2] And, on The 7th day Elohim ᶻfinishes his work which ᴾhe made, and ᶻhe rests on The seventh day from all his work which ᴾhe made.

[3] And Elohim ᶻblesses ₐThe seventh day, and ᶻsanctifies it; because that in it ᴾhe rested from all his work which Elohim ᴾcreated ᵇto make.*

* Note.—Reader, thus far we have met with about 12 instances of P, *or preterites,* in 34 verses; and they are interspersed in about 66 instances

SECTION 2. 4 These *are* ye generations of The heavens and The earth in [b]their being created, in ye day of [b]ye making by (of) Jehovah Elohim of earth and heavens: 5 and of every plant of The field before [z]it is on earth, and of every herb of The field before [z]it grows; for Jehovah Elohim [p]caused it not to rain on The earth, and man (Adam) *there was* none to [b]till [a]The ground, 6 and a mist [z]goes up from The earth and [p]watered [a]all ye face of The ground.

7 And Jehovah Elohim [z]forms [a]The man (or, Adam) *of* dust from The ground, and [z]breathes in his nostrils ye breath of life; and The man (or, Adam) [z]becomes a living soul. 8 And Jehovah Elohim [z]plants a garden in Eden, eastward, and [z]puts there [a]The man (Adam) whom [p]he formed. 9 And Jehovah Elohim [z]causes to grow out of The ground every tree [a]pleasant to sight, and good for food; and tree of The life in ye midst of The garden, and tree of The knowledge of good and evil.

10 And a river [a]*is* going out of Eden [b]to water [a]The garden; and thence [z]it is parted, and [p]became four heads. 11 Ye name of The first Pishon; that *is* [a]The one compassing [a]all ye land of The Havilah, where there *is* The gold; 12 and gold of The land The that (or, of that very land) *is* good; there *is* The bdellium and a stone The onyx. 13 And ye name of The river The second *is* Gihon; that [a]The one compassing [a]all ye land of Cush. 14 And ye name of The river The third Hiddekel, that *is* [a]The one going eastward of Assyria (or, Ashur), and The river The fourth that *is* Euphrates.

of [z]; which the Rabbis call a *future*, and many moderns a *present tense*. Read and consider the matter for yourself. That the writer or speaker in Hebrew, if he started with a [p], was free to bring in another, and start again, is indisputable. The *circumstances* under which he would do so and *the effect or effects* of so *doing* we have to weigh up and get light upon.

15 And Jehovah Elohim ᶻtakes ᴬThe man (or, Adam) and ᶻputs him in ʸᵉ garden of Eden, to ᵇtill it and to ᵇkeep it. 16 And Jehovah Elohim ᶻcommands The man (or, Adam), ᵇsaying, Of every tree of The garden ᵇeating ᶻthou shalt eat: 17 but of ʸᵉ tree of The knowledge of good and evil, ᶻthou shalt not eat of it; for in the day of ᵇthy eating of it, ᵇdying ᶻthou wilt die. 18 And Jehovah Elohim ᶻsaith, *It is* not good ᵇʸᵉ being of The man (Adam) alone, ᶻI will make for him a helpmeet for him. 19 And Jehovah Elohim forms out of The ground every living creature of The field, and ᴬevery fowl of The heavens, and ᶻbrings to The man (Adam) to ᵇsee what ᶻhe calls it: and all that which The man ᶻcalls ʸᵉ living being, that *is* its name. 20 And The man ᶻcalls names to The every cattle, and to ʸᵉ fowl of The heavens, and to every living thing of The field; but for man (Adam) ᵖthere was not found a help meet for him. 21 And Jehovah Elohim ᶻcauses a deep sleep to fall on The man (Adam), and ᶻhe sleeps; and ᶻhe takes one of his ribs, and ᶻhe closes up ʸᵉ flesh instead of it: 22 and Jehovah Elohim ᶻbuilds ᴬThe rib which ᵖhe took out of The man (Adam) for a wife (isha), and ᶻhe causes her to come to The man (Adam). 23 And The man (Adam) ᶻsays, This (*this* time, now) *is* bone of my bones, and flesh of my flesh: for this ᶻshe shall be called woman (isha), for out of man (ish) this ᵖwas taken. 24 Therefore ᶻshall a man (ish) leave ᴬhis father and ᴬhis mother, and ᵖhas cleaved to his wife (isha); and ᵖthey were one flesh. 25 And ᶻthey two were naked, The man (Adam) and his wife (isha), and ᶻare not ashamed.

SECTION 3. 1 And a certain serpent ᵖwas subtle above every living creature of The field which Jehovah Elohim ᵖ*made, and* ᶻhe says to The woman (isha), *It is good* sure

that Elohim ᵖsaid, Of every tree of The garden ᶻye shall not eat. ² And The woman (isha) ᶻsays to The serpent, Of yᵉ fruit of yᵉ tree of The garden ᶻwe eat. ³ And of yᵉ fruit of The tree that is in yᵉ midst of The garden Elohim ᵖsaid ᶻye shall not eat of it, and ᶻye shall not touch it, lest ᶻye die. ⁴ And ᶻsays The serpent to The woman, Not ᵇdying ᶻyou shall die. ⁵ For Elohim ᵃ*is* knowing that in yᵉ day of ᵇyour eating of it your eyes ᵖwere even opened, and ᵖyou became as Elohim ᵃknowing good and evil. ⁶ And The woman ᶻsees that The tree *is* good for food, and that it *is* pleasant to The eyes, and The tree ᵃto be desired to ᵇmake wise, and ᶻshe takes of its fruit and ᶻeats, and ᶻgives also to her husband with her, and ᶻhe eats. ⁷ And ᶻare opened yᵉ eyes of them both, and ᶻthey know that they *are* naked, and ᶻthey sew leaf of fig and ᶻthey make aprons for themselves. ⁸ And ᶻthey hear ᴧyᵉ voice of Jehovah Elohim ᵃwalking in The garden in yᵉ wind-rise of The day; and The man (Adam) and his wife (ishah) ᶻhide themselves from yᵉ face of Jehovah Elohim in yᵉ midst of yᵉ trees of The garden. ⁹ And Jehovah Elohim ᶻcalls to The man (Adam) and ᶻsays to him, Where *art* thou? ¹⁰ And ᶻhe says ᴧThy voice ᵖI heard in the garden, and ᶻI fear, for naked *am* I, and ᶻI hide myself. ¹¹ And ᶻhe says, Who ᵖtold thee that naked *art* thou? Whether of The tree which ᵖI commanded thee not ᵇto eat of it ᵖhast thou eaten? ¹² And The man (Adam) ᶻsays, The woman (ishah) that ᵖthou gavest *to be* with me, she ᵖgave to me of The tree, and ᶻI eat. ¹³ And Jehovah Elohim ᶻsays to The woman (ishah), What this ᵖthou hast done? and ᶻsays The woman (ishah), The serpent ᵖbeguiled me, and ᶻI eat. ¹⁴ And Jehovah Elohim ᶻsaith to The serpent, Because ᵖthou hast done this, ᵃcursed *art* thou above all The cattle and above all living creature of The field; on thy belly

ᶻshalt thou go, and dust ᶻshalt thou eat all yᵉ days of thy life. [15] And ᶻI put enmity between thee and The woman (ishah), and between thy seed and her seed; he ᶻshall bruise thee *as to* yᵉ head, and thou ᶻshalt bruise him *as to* yᵉ heel. [16] To The woman (ishah) ᵖhe said, ᵇMultiplying ᶻI will multiply thy sorrow and thy conception; in sorrow ᶻthou shalt bring forth children, and to thy husband (ish) *shall be* thy desire, and he ᶻshall rule over thee. [17] And to man (Adam) ᵖhe said, Because ᵖthou hast hearkened to yᵉ voice of thy wife (ishah), and ᶻeatest of The tree which ᵖI commanded thee, ᵇsaying, ᶻThou shalt not eat of it, ᵃcursed *is* The ground by reason of thee, in sorrow ᶻshalt thou eat of it all yᵉ days of thy life. [18] And thorns and thistles ᶻshalt it cause to bud for thee, and ᵖthou hast eaten ᴬthe herb of The field. [19] In sweat of thy face ᶻshalt thou eat bread till ᵇthy returning to The ground, for out of it ᵖwast thou taken; for dust thou *art* and to dust ᶻthou returnest. [20] And The man (Adam) ᶻcalls yᵉ name of his wife (ishah) Living; for she ᵖwas mother of all living. [21] And Jehovah Elohim ᶻmakes for Adam and for his wife (ishah) coats of skin and ᶻclothes them. [22] And Jehovah Elohim ᶻsaith, Behold, The man (Adam) ᵖhas become as one of us to ᵇknow good and evil; and now, lest ᶻhe puts forth his hand, and ᵖhas taken also of yᵉ tree of The life, and ᵖhas eaten and ᵖhas lived for ever; [23] and Jehovah Elohim ᶻsends him forth from yᵉ garden of Eden to ᵇtill ᴬThe ground whence ᵖhe was taken. [24] And ᶻhe drives ᴬThe man out; and ᶻhe makes to dwell eastward to yᵉ garden of Eden ᴬThe cherubim and ᴬyᵉ flame of The sword ᵃThat turns every way, to ᵇkeep ᴬthe way of yᵉ tree of The life.

Section 4. [1] And The man (Adam) ᵖknew ᴬChavah his

wife, and [z]she conceives and [z]bears [a]Cain, and [z]says, [p]I have gotten a man (ish) [a]from Jehovah. [2] And [z]she repeats (adds) [b]to bear [a]his brother [a]Hehvel (Abel); and Abel [z]is [a]feeding (a feeder of) sheep, and Cain [p]was [a]tilling (a tiller of) ground. [3] And [z]it comes to pass at y[e] end of *some* days, and Cain [z]brings of y[e] fruit of The ground an offering to Jehovah. [4] And Abel he also [p]brought of y[e] firstlings of his sheep and of their fat, and Jehovah [z]has respect to Abel and to his offering. [5] And to Cain and to his offering [p]he had not respect, and Cain [z]is very wrath, and his countenance (features) [z]fall (are lowering). [6] And [z]saith Jehovah to Cain, Why *is there* wrath ([p]has *wrath* kindled in) to thee, and why [p]has thy countenance fallen? [7] Whether *is there* not, if [z]thou doest well acceptance (a rising up, שְׂאֵת), and if [z]thou doest not well at The door a sin (offering) [a]*is* lying and to thee his desire, and thou [z]rulest ([z]or shalt rule) over him. [8] And Cain [z]talks with (or to) Abel his brother; and [z]it comes to pass in [b]their being in The field and [z]Cain rises up against Abel his brother, and [z]slays him. [9] And Jehovah [z]saith to Cain, Where *is* Abel thy brother? And [z]he says, [p]I have not known. [a]The keeper of my brother *am* I? [10] And [z]he says, What [p]hast thou done? Voice of thy brother's blood [a]*is* crying to me from The ground. [11] And now [a]cursed *art* thou from The ground which [p]has opened [a]its mouth to [b]receive [a]y[e] blood of thy brother from thy hand. [12] When [z]thou tillest [a]The ground, not [z]shall it repeat to give its strength to thee; a fugitive and a wanderer [z]shalt thou be on The earth. [13] And Cain [z]says to Jehovah, My iniquity is greater than [b]to be forgiven. [14] Behold, [p]thou hast driven [a]me out This day from off y[e] face of The ground, and from thy face [z]I shall be hid, and [p]I have become a fugitive and a wanderer on The earth, and [p]it

has come to pass *that* any one [a]finding me [z]will slay me. [15] And Jehovah [z]saith to him, therefore any one [a]slaying Cain [z]he shall be avenged sevenfold; and Jehovah [z]sets a sign on Cain, that any one [a]finding him [b]might not kill [A]him. [16] And Cain [z]goes out from y[e] presence of Jehovah, and [z]dwells in y[e] land of Nod, eastward of Eden.

[17] And Cain [z]knows [A]his wife; and [z]she conceives, and [z]bears [A]Enoch: and [z]he becomes [a]builder of a city, and [z]he calls y[e] name of The city according to y[e] name of his son Chanoch (Enoch). [18] And [z]there was born to Enoch [A]Irad, and Irad [P]begat [A]Mehujael, and Mehujael [P]begat [A]Methusael, and Methusael [P]begat [A]Lamech. [19] And Lamech [z]takes to him two wives; y[e] name of The one Adah, and y[e] name of The second Zillah. [20] And Adah [z]bears [A]Jabal; he [P]was father of [a]*him* dwelling *in* tent and cattle. [21] And y[e] name of his brother *was* Jubal; he [P]was father of all [a]handling harp and organ. [22] And Zillah, she also [P]bare [A]Tubal-cain [a]an instructer (improver) of every [a]worker in brass and iron; and y[e] sister of Tubal-cain *was* Naamah. And Lamech [z]says to his wives, Adah and Zillah, [c]Hear my voice, ye wives of Lamech, [c]hearken to my speech; for [P]I have slain an individual (ish) to my wounding, and a young man to my hurt [24] for Cain [z]shall be avenged sevenfold and Lamech seventy and seven-fold.

[25] And Adam [z]knows [A]his wife again; and [z]she bears a son, and [z]calls [A]his name Sheth: for Elohim [P]has set to me another seed instead of Abel, for Cain [P]slew him. [26] And to Sheth, to him also a son [P]was born; and [z]he calls [A]his name Enosh. Then [P]began some (or, it was begun) to [b]call ב in *the* name of Jehovah.

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NOTICE.

It is under consideration whether a third and concluding volume should be issued. Since the publication of Vol. I. many letters and notes of lectures have been received. These could not fail to be for the edification of the saints. If it should appear to be the Lord's mind that they should be published, due notice will be given through the usual channels.

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